THE Equall wayes OF GOD:

For rectifying the unequall wayes of Man.

Briefly and cleerly drawn from the SACRED SCRIPTURES.

By *Thomas Hayne*, sometimes of *Lincolne Colledge* in *Oxford.*

The second Edition, revised and inlarged.

EZEK. 18. 29.
O house of Israel, are not my wayes equall?

LONDON,
Printed for JOHN CLARK, *junior*, and are to be sold at his shop in the Porch entring into *Mercers Chappel.* 1644.

GOD:

TO THE CHRISTIAN Reader, the Author wisheth Grace, Peace, Salvation.

CHristian Reader *Gods wayes revealed are not only written for mans perusal, but also put to his consideration, as being beyond all exception; for God demands of him,* Are not my wayes equal? *As if what the* better sort *of men readily acknowledge, the* worst *could not in reason deny; on what* the one *set their hearts, & for which they freely* Ezek. 18. 29.

blesse God; *the other setting their eyes thereon, and convinced by evident truth, could not* but approve. These wayes of God are stiled *by God himself*, equal, because he being Iudge of the world doth right, dealeth with miserable man according to the rule of mercy & justice, and rewardeth every man according to his works. *These equal wayes of God I have indevoured to trace out so far as clear Scripture gave me light, and common consent of mens judgment went along with me. Further disquisition might perhaps trench on* things unrevealed, *which are a tree of knowledge stil* forbidden by God; or prove λογομαχίαι καὶ παραδιατριβαὶ, strife about words & vain disputes, which tend not

Deut. 29. 29.

1 Tim. 6. 4.

not to godly edification: *The former being as culpable as it was to presse too neer* Gods holy Mount; *the later proceeding usually to* envie, contention, railing, evil surmising. *Moreover, in laying open* these *equal and plain wayes of God I have not used subtil, either discourse or dispute, which else-where hath its place and use:* sua se jactet in aula; *but such, as* Paul *cals,* wholsome words of Christ, *borrowed from the Scriptures treasury, such as his practice alloweth,* words of soberneſſe and truth, *and have made, as* Socrates *desired,* truth my chiefeſt aime. *As for the structure of my speech, it is, if not, as* Socrates *further said,* ἰδιώτις ἄν τις τύχοι *such as offered it self; yet far from the* quaint strain

1 Tim. 6. 25.

Act. 26. 25.

Plat. in Sym.

strain *now affected.* Ἁπλῆς ἡ ᾠδὸς τῆς ἀληθείας ἐστί· Truth is amiable and commendable of it self, and needs not to be clothed in phrase fashionable to the humour of some curious eares in these times. One of the chief masters in human learning said wel: ὁ λόγος ἐὰν μὴ δηλοῖ, οὐ ποιεῖ τὸ ἑαυτοῦ ἔργον, if speech expresse not wel the speakers minde to the hearers capacitie, it performeth not the work for which it is appointed and ordained. *For surely it is but like a faultie messenger, who doth his errand by halfes: or like a Cannon in war so high mounted, that it shooteth far over al the enemies heads. Therefore in this present task I held it best to refrain from expressing the ancient and sa-*

Eurip. in Phœn.

Arist. Rhet. 3. 2.

cred

cred wayes of God with nice and new kinds of expreßions: especially seeing we finde, that the stile of speech accounted by the Mint-masters and admirers thereof most elegant and pleasing, holds fashion not an age, yea not much longer then the variable garb of our outward habit: for having shewed it self to the world, it comes to the touch, and soon is exploded, as being (for so usually it falleth out) affected or phantastical, or otherwise lyable to some just exception. But truth is constantly the same, stil keeps the same splendour, stil beholds us, as the Sun, with the same glorious eye. And ὅπου λέξις σαφὴς, οὐ ταπεινὴ, οὐδὲ ὑπὲρ τὸ ἀξίωμα, ἀλλὰ πρέπουσα where masculine and true eloquution expresseth the matter clearly and fitly,

Nihil odiosius affectatione. *Quint. l. 1.*

Aristot. Rhet. 3. 2.

I audanda sunt verba bene rebus accommodata. Quint. l. 9.

according to the circumstances thereof (*in which regard only, eloquence is praiseworthy*) it receiveth more grace and luster from the truth of the matter, then any gay ornaments of speech & lofty strains of humane wit can impart to the truth. *Again, I have indevoured for truth and* plainnesse; *for plainnesse, that I might not be misconceived, nor have what I reach out with the right hand, to be laid hold on with the left; for truth, that I might avoid contention*; *for* Socrates *found by experience, that it was an easie matter,* Σωκράτει ἀντιλέγειν, ἀληθείᾳ δὲ μή *Plut. Sym.* to gainsay *Socrates*, but not the truth: *much more may I, who am lesse able to propound it. And therefore I did not adventure*

venture to compose this following discourse, θρασέως καὶ τισιν ἀντιζηλέμενος, ἢ φιλόδοξος, either boldly and rashly, or with a bent to oppose any one, or to gain applause, or for any other by-respect, which Clemens Alexandrinus justly forbiddeth in the like attempts, and which alwayes blemish and spoile a good intent, as a dead fly the Apothecaries box of sweet ointment. But I have undergone this pains with an humble desire and vigilant care to set down, what I found punctually and plainly delivered in GODS sacred word. Furthermore may you please to understand, that in the first composure of this discourse, it was only cast into certain heads, and intended by me for mine own better under-

Lib 1. Strom.

ſtanding of theſe matters, without any minde to make it publike; and was formerly, and is now the ſecond time, being much inlarged, made yours by the Preſſe, at the inſtance of ſome loving friends, who entertain better thoughts of it, then I my ſelfe could hope, or perhaps it deſerves; for in a friends cenſure ſometimes it happens,

Vt veris addat multa faventis amor.

Some indeed have conceived that the plainneſſe and briefneſſe thereof may be uſeful to men of plain hearts, and of not ſo deep apprehenſion; and to ſuch, whoſe time is much taken up with varietie or frequencie of imployment. Which ſurely

it

it is more likely to doe; If as I in setting the whole frame together, laid aside all prejudice and partialitie: so the Reader come to the perusal thereof with like affection. Which I humbly intreat you to doe. And then know, that what you herein finde sound and good, is Gods; *give him* the glory of it; *what weak and defective, is mine, I acknowledge it; and shal be readie to doe what in* Plato *I am advised.* Ἐμῷ τῷ λόγῳ πείθεσθαι, ἕως ἄν τις ἐμὲ ἄλλῳ καλλίονι πείσῃ μὴ *Plat. de Rep. lib. 3.*

so to like mine own, but that I wil use & yeeld to what others have better and more exact. The best man here knows but in part; *and if each would bear his part without jarring, the musick would be sweet and harmonious. No man can attain* 1 Cor. 13. 9.

all; and therefore must not hope in himself, nor expect from others an unerring perfection. Wherefore much the rather I am emboldened to intreat, and assure my self to find your Christian love, & favourable Candor in the reading and reflecting your thoughts on this Treatise, which I earnestly crave of you: and committing it to your perusal, and your self to Gods blessed guidance; beseech the same God, who is the God of truth, *to lead us into all truth: who is the* God of peace, *to goe along with us in the way of peace: who is the* Authour of all our good, *during the time of this life to keep us in his fear and favour, and in the life to come to bring us to eternal blisse,*

pur-

purchased for us by IESVS CHRIST *our* Lord *and* Saviour.

Yours in all Christian services,

THOMAS HAYNE.

The Contents of the ſeverall Chapters.

IN Chap. 1. *Are ſet down* general poſitions *concerning* Gods dealing *with man, and mans eſtate and condition. Concluſions deduced thence.*

Chap. 2. *Poſitions ſhewing more particularly what courſe* God on his own part *taketh to bring man to the knowledge of his truth, and to ſalvation. Concluſions thence.*

Chap. 3. *What courſe and order* God preſcribeth on Mans part *to bee taken, and practiſed by them, whom hee bringeth to the knowledge of his*

his truth, and on whom hee conferreth ſalvation. Concluſions thence.

Chap. 4. *Our ſalvation is of the* Lord *of his* meer mercie, *and is effected by* his powerfull work, *in and upon us. Concluſions thence.*

Chap. 5. *Mans perdition is of* himſelfe, *either by default of* Rulers apoſtate *from* God, *as of* Cain, Nimrod, Ieroboam, &c. *before Chriſts time; of the* Iews Rulers, of the Pope, of the Turk, &c. *ſince Chriſt: So as yet ſuch as be under them and follow their ſteps, die in and for their own ſins. Concluſions thence.*

Chap. 6. *Or elſe mans perdition is* of himſelf, *by each mans* own default, *where* Rulers and Teachers *do their duties. Concluſions thence.*

Laſtly,

Lastly, conclusions from the former and this last Chapter *joyntly considered.*

Imprimatur.

SA. BAKER.

Octo. 22. 1638.

THE EQUALL WAYES OF GOD:

For rectifying the unequall wayes of man.

CHAP. I.

In which, generall Positions, as the ground work of all, are set down concerning Gods dealing with man, and mans state and condition. Conclusions deduced thence.

FOr the cleare opening and understanding of the *Equall wayes of God*, which in

Chap. 1.

Scripture are obvious to humane ſearch, let us ſtill keep in mind theſe Poſitions following.

Heb.4. 13. Ier.17.10. Pro.15.11. Pſa.139.2.

1. God, before whom *all things are naked, who is the ſearcher of mans heart, and knoweth our thoughts long before*; did from all eternity ſee, what ſoever hath, doth, or ſhall come to paſſe.

2. God from all eternity decreed to doe, what good thing ſoever the Scripture telleth us, and our obſervation and experience well directed by Scripture truly informeth us, that in time God by himſelfe as chiefe Author, or by his inſtruments, whom he imployeth, hath done, now doth, or (it being abſolutely, and not conditionally foretold) hereafter will

will doe: And worketh and furthereth whatsoever good according to his mercy and justice, and other divine attributes he pleaseth. Chap. 1.

3. God from all eternitie decreed with such patience & long suffering, as in mercy & justice he pleased, to permit to be done whatsoever evil the Scripture telleth us, & our observation, & experience well directed by Scripture truly informeth us, in time hath bin done, now is done, or (in Scripture absolutly, and not conditionally foretold) is hereafter to be done. Yet he preventeth evil so far as according to mercy and justice, and other his attributs hee pleaseth.

4. The decrees of God for the making of the world

Chap. 1. and for his dealing with the creatures therein, are not in time one before or after an other: but are all *simul & semel* at once, and together from all eternity by him decreed. Yea his working of good, his courses preventing evill, or permitting therof withall their circumstances, are all equally from eternitie by him decreed.

5. All Gods decrees concerning these his dealings with men are most holy, good, wise, mercifull, just; and doe advance his glory in the World, and declare it to his creatures; which glorie hee had in the most excellent degree, *before the world began*. And these decrees of God have no externall superiour cause, but

Iohn 17.5.

pro-

proceed from him as a free agent: so that he freely, and of his owne will decreed them, as hee is most holy, good, wise, mercifull, just, immutable, & most glorious in all his divine attributes.

6. Though man is an excellent creature in regard of the creatures here below: yet is he but a finite creature, and of finite abilities. He could not in the beginning of the world know Gods counsels and wayes any further then it pleased God by indowments bestowed on him to inable him; or then it pleased God by severall meanes used then to reveale to the Patriarchs, that they might teach them to their posterity one age after another. Nor could man in after

Chap. 1.

times, when Scripture was delivered him to bee read, heard, and meditated upon, know Gods decrees, intent, and courses taken with mankind, and his providence over him, otherwise than by the Word written: and observation of Gods Works, his Government of the world, and his dealing with man according to the tenour of his Word. And that man might more easily conceive and understand the Scripture speaking of the same, and with greater comfort spend his meditation thereupon; it hath pleased God in many things to condiscend to mans weake capacitie, and to speak to him *linguis hominum, in forms of speech usuall among men*, and

Maimonid. More, Nib: lib. 1. c. 16.

Chap. 1.

ſutable to their apprehenſions. No otherwiſe then *Chriſt converſing with men taught them as they were able to heare.* *Marc. 4. 33.*

Theſe Poſitions are evident, and granted (I ſuppoſe) by all ſides: Hence theſe generall Inferences (as many other) may bee concluded.

I. That God from Eternitie ſeeing what his creating and government of the world is, what hee in time worketh, what hee permitteth, what indowments his Divine Goodneſſe beſtowed on man, what mans eſtate and courſes in the uſe, or abuſe of them at anytime are; according to his mercie, juſtice, and other Divine Attributs decreed all

Chap. 1. his dealings with man. And that therfore all men ought to magnifie and prayſe the everliving God; and no man may preſume to charge God raſhly or fooliſhly, or to reply or diſpute againſt his Majeſtie.

II. God ſeeing from Eternitie what is the ſtate, what are the actions, and courſes of all men, at all times, and what according to mercy, and juſtice, and his other attributs is his dealing with them at all times; and each particular paſſage concerning the ſame: ſeeth alſo what hee decreed would undoubtedly come to paſſe; namely, moſt certaine ſalvation to ſome, moſt certaine damnation to others.

III. How-

III. Howſoever man hath moe or fewer, greater or leſſe indowments and talents from God; and better or worſe uſeth, or more or leſſe abuſeth them; changeth his condition, and ſtate; turneth his actions to good by Gods gracious Work upon him, or to ill by Gods permiſſion of his miſcarriage in any kind: God changeth not, nor in himſelfe varieth any more than the Sun, which maketh the moyſt and new wax become fluid and melt, and the old wax to fall in pieces and turne to duſt.

IV. Though all things together, and at once bee from Eternity decreed by God; yet many of his decrees being concerning

Chap. 1.

man a finite creature; their execution and our consideration of them may bee *secundum modum patientis & objecti*, according to mans capacitie, and condition: some decrees considered in place and order, first, then some in the progresse, lastly other decrees in the up-shot and conclusion. And with good warrant from the very words of sacred Writ, we consider what God hath done, now doth, or hereafter will doe: and speake of *his foreknowledge, preordination, forewriting of things, and the like*, before man had done good or evill.

Rom. 8. 29
Eph. 1
Iude 4.

V. Seeing mans shallow understanding cannot fadome the infinitnesse of Gods power, goodnesse, mercy,

mercy, iuſtice, and other attributs: man, who is *to meditate on Gods holy word, and excellent workes, and Gouernment of the world*, ought reverently, and ſubmiſſively, and with great care and feare proceed in ſo great a work: and not with fore-ſtalled judgment, or for by-reſpects, *or raſhly, or curiouſly, or preſumptuouſly inquire after things not revealed*, or ſpeak any thing of Gods waies, of his doing good, or permitting evill; but *what either Scripture plainly teacheth, or what may by good and ſure conſequence be thence concluded*: ſo that it may bee to him a right and true, and ſure direction. For attaining of which end he ought earneſtly to beſeech God to give him

Ioſ. 1. 8. Pſalm. 77. 11, 12.

Deu. 29. 29

Deu. 5. 32.

Chap. 1.

him a ſanctified uſe of reaſon, art, induſtrious and conſtant obſervation; and eſpecially to beg of God the prevention, guidance, and continuall aſſiſtance of the Holy Ghoſt; when he ſetteth himſelf to the conſideration of theſe things.

CHAP.

Chap. II.

Particular Positions about Gods dealing with man, for, and towards the bringing him to the knowledge of the truth, and eternall life. Conclusions thence.

IN the next place wee descend more particularly to these positions.

1. God from all eternitie decreed to *make the world and all things therein very good, and man after his owne Image.* Gen. 1.

2. God decreed to *place man in Paradise in an happie condition*, and to give him power to stand in his integritie

Chap. 2.

gritie, or to fall from the same, at his owne free choyse. And by his bountie in *making man the deputed Lord of all things below; and all creatures, as well above as here below for his use. And by teaching him what he should observe to doe, what to eschew; by threatning him with death, if hee transgressed; and providing for him the tree of life, if hee stood in his integritie:* decreed hereby to oblige him to obedience, and to prevent and deterre him from sinning against so gracious and good a Soveraigne Lord, yet decreed also to leave him thus dignified, and thus instructed, and to permit him to stand or fall, at his owne free choyse and libertie.

Gen. 1. 28. Gen. 2. 15. 16. &c.

2.

3. God

3. God seeing *man faln by Satans Policy and mans owne free choyse of evil, and to have lost his happie estate, and brought on himself death, and vanity on the creatures, from eternitie out of his owne will, free love, goodnesse, and mercy to miserable mankind, decreed; That the second person in Trinitie should assume humane nature, and being God and man without sin, should shed his most pretious bloud, and offer up himself by death, a sacrifice of infinite merit;* and in it self sufficient for all mankind, even *to make blessed all the nations of the world.*

Chap. 2.

1. Ioh. 4 to

Gen. 3.

Gen. 12. 3.

4 God decreed for and towards the making this sufficient sacrifice effectuall in such maner and so far as in

Chap. 2.

in mercy and justice hee pleased, *to speak to man; as to Adam, Cain, Noah, Abraham, Abimelech, Laban, Iob, and his friends, Moses, Balaam and others: and in visions and dreames and otherwise as it pleased him in the first* times of the world to reveale his will unto them. And then, and afterwards by holy men, *his Prophets, as Enoch, Noah, Moses, David, Esay, and many others, who spake or wrote as they were moved by the holy Ghost*, to propagate the Doctrin of salvation. Furthermore, God by other his servants *the Priests and Levits, the Iudges and Governours of tribes & kindreds & citties; as also afterward by Kings and their deputed Officers, by*

2. Pet. 1. 21.

Fathers

Chap 2.

Fathers and Maſters of Families did pleaſe to Governe and inſtruct man, and bring him to the knowledg of truth concerning God and himſelf. Moreover, God decreed in theſe laſt times of the world (*for the perfecting of the former Doctrin*) *to ſpeake to man by his ſonne Ieſus Chriſt, by his Apoſtles and their ſucceſſours: with whom Chriſt promiſed to bee alwayes, even to the end of the world. So that they were to co-operate with him by preaching the word to all nations far and neer; and make their ſound to bee heard to the utter-moſt parts of the world, and ends of the earth:* ſo that the ſeed of the ſower might fall on all kinds of ground.

Heb. 1. 12. & 2. 3.
Mat. 28. 20
1. Cor. 3. 9

Rom. 10. 18

5. God from eternitie decreed

Chap. 2. decreed that his Covenant with man having in the time of his innocency abilities so perfect as were fitting for his condition, should be thus propounded conditionally. *Doe this and thou shalt live: if thou eat the forbidden fruit, thou shalt die the death.* This forme God then used, because hee had given man free will and power to doe either the one or the other. Also God decreed, that after man was falne, & his abilities weakned and depraved, his Covenant with man should run thus conditionally also: *whosoever beleiveth in the promised seed of the woman, and* (which followeth thereupon) *doth well, and continueth in well doing, shall bee ac-*

Gen 2. 16.17.

Gen.2.7.

accepted, and attaine everlasting life: But whosoever beleiveth not, and doth evil, and obeyeth not the truth, maketh himselfe subject to wrath & eternall death. This forme of Covenant with man was then made and still continueth, because yet it pleased God to *set before him a streit way, and a narrow gate on the one hand; and a broad way, and wide gate on the other hand: yet to set before him life and blessednesse; and likewise death, and cursednesse.* That is, life attainable by Gods free mercy and grace, and by faith in Christ; and death seizing on the faithlesse persisting in their naturall estate, and following the depraved freedome of their own will to

Chap. 2.

Rom. 2. 7, 8
Ioh. 36. 11.
Esay. 1. 24.

Mat. 7. 13.

Deut. 30. 14. & 19.
Ier. 21. 8.

Chap. 2. to sinne. In these regards *man either standeth, or falleth to his owne master*; so that it behooveth us to take heed, how we judge.

Rom. 14. 4

6. God decreed, as in his Wisdome he saw most expedient and fit for different ages of the World, to give man certain religious rites: As namely, God of old *gave some to Adam and his posteritie*; and afterward *renewed many of the same to the Israelites in the Wilderneſſe by the Ministery of Moſes, because they had growne into diſuſe in Egypt, and were in great part forgotten*: and added to the same *many new Ordinances both then and afterwards in Davids and Salomons time*. To instance in the chiefe, God at severall times

Gen 4.

Ezek. 20. 8

times *instituted types, and sacrifices of diverse kinds, hee ordained the Tabernacle, and the Temple, and the utensils of the same, and the Sacraments of Circumcision, and the Passover.* And since Christs time hee left unto the *Christian Church all the forenamed rites, and types, and many others expressed in Scripture* for man to consider and meditate upon; and appointed it *to use the Sacraments of Baptisme and the Lords Supper.* All which were for and towards the instruction of man concerning *his own miserable estate by nature, and Gods goodnesse and mercy to him; or the sealing of Gods Covenant made with man concerning the promised seed of the woman, and his being their God*

Chap. 2.

God in Christ, the Author of their salvation.

7. God decreed to work upon man *by the creation, and visible things of the world, by seasonable times, prosperitie, peace, victories, deliverances from imminent dangers; by severall punishments and judgments, as persecutions, captivities, warres, famine, plague, and sundry other calamities; by wondrous works and miracles*; which the Spirit of God wrought by the ministry of his servants for and towards the instruction and conversion of man. For as the signes and miracles wrought *by Moses had a voyce from God to work upon the Egyptians*: So had all the rest a voice, and all of them in their kind and season

Hos. 5. 15. 1 King. 20. 13. Ro. 15. 19.

Exod. 4. 8.

ſon called, and ſtill call on man to underſtand & know himſelfe, to turne to God, to embrace ſalvation by Chriſt, to obey the command of the great Almighty God, his Lord and Maſter. Chap. 2.

8. God decreed by his Spirit to ſtrive with mankind for and towards the bringing of them to repentance and faith both of old, and in theſe later times; but not alwayes to ſtrive with them: and therefore in his unſearchable mercy and juſtice hath fixed certaine limits for the ſame: which are known only to his Divine Wiſdome: unleſſe ſometimes he pleaſe to reveale them, as he did to *Noah*, *the hundred and twentie yeares* for Gen. 6.3. Act 7.51. Eſa.63.10. Neh.9.30. Prov.1. Gen.6.

Chap. 2

for the manifest cutting off and destroying the old world.

So there was a fixed time in Gods decree, a day of the Iewes untill which God by his Spirit working together with the preaching of his Prophets, sent early and late: and lastly by the preaching of his Sonne and the Apostles sued to them to turne unto him. In which day of their visitation, seeing they would not know the things which belonged to their peace, and would not be gathered to God; God strove no longer with them, but left the generallitie of that nation to themselves, and brought the innocent bloud which they had shed, on them and their children.

Luk. 19. 42 44.

9. God from all Eternity seeing

seeing the falling away of the Gentiles of old, and of the Iewes in these later daies from the true Church, to whom belong the promises of Christ, and the priviledges of the same; decreed to *leave a way open to the Gentiles then, for their comming backe unto the true faith and worship of God.* Which way the *Gibeonits* and some *Gittits*, and *Rahab*, and *Ruth*, and sundry others were led into. And *God now setteth open the gates of the spirituall Ierusalem, on each side of the City, for all Nations to come into the same.* So that *the son of the stranger could not formerly, much lesse may now say; The Lord hath separated mee from his people: for God promised that if they became the Lords*

Chap. 2.

Exod. 12. 38. & 48.

Rev. 21. 25.

Es. 56. 3.

Chap. 2.

servants, and loved his name; he would bring them to his holy Mountaine, and make them joyfull in his House of Prayer, and accept of their offerings and sacrifices. And now God biddeth, *Goe and teach all Nations.* So that the Fountaine of blessednesse is *opened to all people* in the name of Christ Iesus; *that the ends of the earth, and they which bee a far of may see the salvation of God; that all Kings and their people* (which *David* often calleth them unto) *may fall down at his footstoole, serve, and worship him, and joyne together in praysing his holy name.* Into these gates of the spirituall Ierusalem many Nations and Kings are already entred: and into it hereafter shall

Ps. 45 8.
Ps. 22 27.
Ps. 98. 34.
Ps. 102. 15. 16.
Ps. 72. 11. & 18.

ſhall enter an innumerable multitude out of all Nations, and Kinreds, and People, and Tongues; which ſhal fal before the Throne of the Lamb on their faces, and worſhip, and prayſe God. Chap 2. Rev. 7. 9.

10. God decreed, according to the different capacities of men, and the firſt, middle or laſt ages of the World; and the ſtate and condition thereof, to uſe moſt, or many, or few of the meanes here declared, or ſome other than are here expreſſed according *to* πολυποίκιλον σοφίαν, *the exceeding Variety of his wiſdome, and the unſearchable riches of his Grace*: which hee hath applied for mans good, where, when and in what manner and meaſure he in mercy & Eph. 3. 8.

Chap. 2. justice pleased. So that most of the general, and many of the particular dealings of God with man-kind bee in Scripture revealed: so that

1 Cor. 2. 10 man may know Βάθη τοῦ Θεοῦ the deep things of God; *yea may comprehend the breadth and length, and depth and height of Gods love, and know* these in some measure: as hee *knoweth the love of Christ, which passeth knowledge*, namely, in regard of the full extent thereof. For in it there is some thing

Eph. 3. 8. ἀνεξιχνίαστον, *the steps and proceeding whereof cannot by* Rom. 11. *be traced or found out.* Yea there is βάθος, a *depth of the riches, wisdome, and knowledge of God, which man cannot dive into.* So that we ought to *leave the hidden things*

God, and mind the revealed: which are either taught for us and our children to do them, or that in our meditations, we may be wise to sobriety; and make these matters no more fordable and conceivable by our apprehensions, than Scripture hath delivered them, and our minds inabled thereby, and by serious and well-directed ruminating thereon can rightly comprehend them. Chap. 2. Deut. 29. 29. Rom. 12. 3.

These Decrees thus distinctly laid down for our best understanding thereof, are not in God one before and after another; But all at once together with and upon his sight of all things decreed to be done, or permitted to be done from all eternity. Yea according to

Chap. 2.

Gods infinite wisdome, goodnesse, mercy, justice, and other divine attributes most certainly and unchangeably decreed. *For the Word of God telleth us that these things in time have been, are or shall bee done and performed on Gods part.*

Now from these positions it may be inferred,

I. That God by making man at first in an happy estate, by inabling him to stand in his integrity, or fall therefrom at his own free choyce and liberty; by obliging him to stand in his integrity: and when man was falne, by providing for him a Saviour in himselfe sufficient for all; by taking the course above rehearsed on his owne part for and to-

ward

wards the ſalvation of all, ſo far as in mercy and juſtice he pleaſed; *by ſwearing that hee willed not the deſtruction of the wicked, and by lamenting and bewayling it:* ſheweth us evidently, that ſo far he willeth the Salvation of all men. And though in the event *Chriſt dieth only* pro ovibus, *for his ſheep*; that is, they only have benefit by his death: yet ſuch was the merit of his death, that in it ſelfe it was ſufficient for all mankind, and this courſe here ſet down on his own part, decreed, intended, taken and proceeded in ſo long and in ſo many degrees thereof, as hee in mercy and juſtice pleaſed. And therefore all men, ſeeing they know not how long, and in how many

Chap. 2.

Ezek. 33. 11

Pſ 81. 13.
Pſ 41. 18.

Ioh. 10. 11.

Chap. 2. degrees God will proceed in his work, and in the granting them meanes of obtaining bleſſedneſſe, ought carefully and obediently to make uſe of any part of this courſe before expreſſed, which God hath, or doth, or ſhall take for their ſalvation.

II. God did not decree to paſſe by or to forſake the greateſt part of man-kind in *Adams* fall; as not bound to them, (as indeed hee is not to any man:) But on his part from eternity decreed ſeriouſly to take the courſe above ſpecified: Even after *Adams* fall, ſo far as in mercy and juſtice he would, for and towards the recovery of all men: And when the fixed time of his ſtriving and uſing

using the course above expressed was exspired, then only to leave them to themselves. That these things were thus decreed is manifest: for God in the execution of his decrees *turned not Cain at his birth out of Adams family and the Church, nor debarred him of the use, for some processe of time, of holy duties, as bringing offrings to God,* or of civill priviledges, as *ruling over his younger brother* Abel: *But seriously speaketh to Cain, and appealeth to him, as one* that by *Adams* or by Gods own instructing of him knew; *that if hee did well hee should be accepted.* Nor were *Cains* posterity, and such of the godly families as joyned with them, so cut of in the

Chap. 2.

Gen. 4 3. & 7.

Chap. 2.

Iud 14.
2 Pet. 2.5.

execution of Gods decrees, *but that they had Enoch telling them of Gods judgements against their sinnes; and Noah a preacher of righteousnesse* expressly; and other godly men (as in probability wee may judge) using the same tenour of doctrine: and that apparently only *they were cut of and past hope, that persisted obstinat to the one hundreth and twentieth yeare,* in which the deluge drowned them all. Nor did God so reject the Jewes, who before and at Christs birth had very much declined from, and abandoned Gods Laws; But by the Prophets *had seriously stretched out his hand all the day long, early and late to a rebellious people:* and lastly *by Christ and the Apo-*

Esay. 65.
Mat. 23.

stles

ſtles would have gathered them, as an Hen her chickens: And then only in the execution of his decrees caſt of the generality of them; when *they would not know the day of their viſitation; and would none of Chriſt the corner ſtone, the heire of the vineyard.* The like dealings of God may bee obſerved in others Apoſtating from him, and continuing in rebellion.

III. God had taken a courſe *on his own part to keep man from ſinne*, and is not the Authour of mans ſinne. For he made man at the firſt in ſuch an holy eſtate, as that he had free will to good; and might ſtand or fall at his own free choyſe: and was by Gods favour much ingaged, and by his direction

Chap. 2. action well instructed to persist in his innocency. And when that free will to good was lost, God further took the course above declared, and proceeded in the same on his own part, so far as in mercy and justice hee pleased, for and towards the bringing man to salvation: And such is this course taken and proceeded in by God, that, if by mans default it be not broken of, as it *was by the Gadarens, by Demas, by the Pharisees*; it is in it selfe sufficient to keep man from sinnes dominion, and bring him to eternall happinesse. For God *hath promised to bee with his ordinance, and on his part will not faile.*

Luk. 8. 37. 2 Tim. 4. 10. Luk. 7. 30. & 10. 16.

Mat. last.

IV. It is of *Gods infinit love*

love and mercy that the Fathers and Jewes of old, that any Nation now, have *this course by God taken with them; have Gods word for their guide and instruction concerning the course mentioned; have the meanes in any kind or measure whatsoever applyed*, for and towards the bringing them to the knowledge of truth, and salvation of their soules: nor is any thing in themselves a cause thereof. Chap. 2.

V. All good in man whatsoever, *whether natural, moral or divine, whether in body or in soule, outward or inward; whatsoever good is in his understanding, will, or affections, or in any faculty* which hee hath; all is Gods free gift, either the remainder of what

Chap. 2. what was given man in his creation, or Gods gracious work since.

VI. Some things in this course taken by God are common for the instruction of all men: as namely *the visible things of the world, and his disposing of the creatures; by which men are taught to doe whatsoever hee commandeth in the whole world.* In special the *Gadarens had one miracle, the cure of the man possessed wrought among them; Capernaum and Chorazin had more preaching of the word*, and moe miracles than the Gadarens; *Demas* and *Iulian the Apostata* enjoyed diverse speciall favours not granted to some others. The *Pharises had greater meanes for the*

Ro. 1. 19. 20

Iob. 37. 12.

the knowledge of the Messias from the Law, and more speciall admonitions from Christs Sermons than many others: Iudas had many special favours, which none of the fore-named had vouchsafed them. Now as the Gadarens intreating Christ to depart out of their coast, and the Pharises rejecting the counsel of God towards them; So Capernaum and the other Cities, & Demas, Iulian, Iudas, and others in their case, by their own default, in one kind or other, declined or stopped the course of further special favour by God to be done them. So when the Iewes rejected the Word and Doctrine of Salvation; behold, say the Apostles, wee turne unto the Gentiles: and Christ

Chap. 2.

Luk. 7. 30.

Act. 13. 46.

Chap. 2. Rev. 2. 5.

Christ threatens upon just occasion given him, to remove the Candle-stick of the Church of Ephesus: whence it is manifest, that God proceedeth in the course above specified, so long and in such measure, as hee in mercy and justice pleaseth.

VII. The common favours of which all men are partakers, and each special favour done by God to other men, which they enjoyed, and we either read or heare of, all *they are* τύποι ὑποδείγματος, *for an ensample and platforme in them of Gods goodnesse in severall degrees to us and others in future times.* And all the speciall favours, which God conferreth on us by his proceeding in the course above declared, all

1 Tim. 1. 16 1 Cor. 10. 6. & 11.

the

the former, and all theſe, I ſay, ought to move us to pray for the continuance of the ſame, to truſt and rely on his goodneſſe and mercy to us in Chriſt, and to glorifie his moſt bleſſed name in all theſe things. Chap. 2.

VIII. Seeing Gods covenant with man is conditional, *and that life and death are ſo propounded to man,* that either the one or the other in the nature of the events themſelves, or for any thing that wee undoubtedly know at the entrance of a man into this life, may befal him, according as God *ſheweth goodneſſe and mercy to him, and proceedeth in taking the courſe for his ſalvation: or man yeeldeth to his own corruption, and neglects*

Chap. 2. Prov. 2. 32

glects Gods gracious work for and towards his salvation: it concerneth man to take special notice of his own depraved and miserable condition by nature, and not to bee led thereby; and earnestly to crave of God freedome, and deliverance from his own corruption and proneness to evill; and to beg mercy, and grace, and faith, and all spiritual indowments: and submitting himselfe to Gods Heavenly Work upon him, to depend on God in Christ for his salvation. And to bee more sollicitous and busie in using all the meanes granted him by God for the furtherance of his attaining eternall life, than in prying into and searching after the endes of men by

God

God fore-ordained. Chap. 2.

IX. Howſoever *life or death*, either the one or the other may befall man in the nature of the events themſelves, and diverſe other things, in their own natures contingent, may have this or a contrary event: and ſo ought to bee conceived by us, as wee conſider them in themſelves; and cannot be certainly knowne by us, which way their event will fall; unleſſe they bee in Scripture revealed, and being matters concerning mans eternall ſtate, bee rightly by us underſtood and beleeved; or unleſſe being other matters, they bee abſolutely and not conditionally fore-told to bee accompliſhed hereafter; or unleſſe

unlesse by our experience truly and rightly apprehending them they be found to be already past: *Yet the boundlesse wisdome of God seeth from eternity these things which in their owne nature are liable to different or contrary events, to have one event most certain and undoubted. For God, who made man and all things else, seeth what is in them, and what is his government of all things at all times, and how constant and immutable he is in his decrees,* concerning the disposing of all things in the World. So the safety or ruin of the persons in the ship with *Paul* in his dangerous voiage were in themselves contingent, and conceived so by *Paul*, as his speech

P. ov. 8. 23 to 32.

Mal. 3. 6.

ſpeech ſheweth; *except theſe mariners abide in the ſhip, ye cannot bee ſafe: yet their ſafety was certain and undoubted in Gods ſight and providence*, and known and beleeved ſo to bee by Saint *Paul*, becauſe God had revealed it unto him. Chap. 2. Acts 27.

CHAP.

Chap. III.

What course and order God prescribeth on mans part to bee taken, and practised by them, to whom he granteth the knowledge of his truth, and on whom hee worketh for and towards the bringing them to Salvation. Conclusions thence deduced.

GOd (as on his own part hee taketh a course, so) on mans part hath appointed what course they should take, on whom he worketh for and towards the

the bringing them to Salvation. Chap. 3.

In setting downe this course prescribed on mans part to be taken, let us consider what it hath been in the severall ages of the World. 1. Before the Law was written *the Patriarches and Fathers of families had knowledge of the way of the Lord, of Gods Word, and Commandements; they had knowledge of the recovery of happinesse by the seed of the woman conquering Satan and his seed; had knowledge of sacrificing, of beasts cleane and uncleane, of rule and government committed to the eldest sonnes, of calling on God by Prayer, and of Vowes; they had knowledge of Gods acceptance of them, who did well;* 1.

Gen. 18.19 Iob 22.2. & 23.12.

Gen. 4.5.

Gen. 27.29

and

Chap. 3. Gen 4. 2. Iob 36. 11.

and his punishing them, who neglected to do his will: Had knowledge of many other directions of an holy life, and instructions concerning the religious worship of their God: all which were made known to them by God: for if they were not, *Abels offering, and Noahs, and Abrahams and other holy mens sacrificing of creatures*, if judged and appointed as cleane creatures by themselves (and not taught by God) had been wil-worship. And now the Patriarches and Fathers of families in these first times of the World, *being both Kings and Priests, were to rule in Gods feare, and were to teach and instruct their children, and household, and people their duties* (as God said, hee

hee knew *Abraham* would do) *to keep the way of the Lord, and not walk in the way of Cain; and to do righteous judgement, and not become mighty hunters and tyrants, as* Nimrod; *and to beget soules to God, as did* Abraham *and* Lot *in Haran; and not seduce the godly families to pleasure and destruction, as did the posterity of Cain.* Hence it was that *Noah sacrificed for himselfe, & those,* which came out of the Ark with him; *that Melchisedek was indeed* (and expresly is so cald) *King and Priest; that* Abrahā *often built altars & sacrificed, that* Iacob *vowed; that* Iob *sacrificed for his sonnes every day; and speaketh of his Redeemer, and seeing him in his flesh:* yea that both he and his friends

Chap 3. Gen.18.19. Iude 11. Gen.12.5 Gen.14.18. Heb.7.1. Iob.1.5. Iob 19.29.

Chap. 3 *divinely speake many things concerning Gods power, and the creation, and other his marvellous works*; That they mention *Adams hiding his sin, and appeale to what was done, when man was placed on the earth*: And that Elihu *from Gods works in the World, and his government thereof concludes these things done by God; that men may know his work, and that whatsoever hee commandeth them may be done upon the whole earth.* Now in regard of the weighty charge and imployment laid upon the first-born and eldest son of the family; in whom were conjoyned the *duties of Ruling and Teaching*, the two great Works in which God dignifieth men, by making

Iob 5.9.

Iob 20.4.

Iob 37.7. & 12.

the

them his deputies, and which in especial maner, according as they are wel or il performed, do much advance, or much hinder mans Salvation and Gods glory; *God gave the eldest son a double portion, an especial birthright:* besides this portion, hee as he was Gods Priest, *received tithes, as appeareth in* Abrahams *giving the tithe of the spoyles taken from his enemies to* Melchisedek, *and in* Iacobs *vowing tithes to God,* which necessarily came to the Priest, who *wayting at the Altar partaked with the altar, and received the portion which was Gods,* being either tithes, or other offerings and sacrifices, of which a share belonged to the Priest in Gods right.

Chap. 3.

Deu. 21. 17

Gen. 14. 20

Gen. 28. 22

Deut. 18.
1 Cor. 9. 13

Chap. 3.

So then as the eldest sons, become the fathers and ancient men of the families thus provided for, were to rule and teach: So the sons and inferiour sort, and the people, who were ignorant,

Iob 32.7. *ought to learne of them who set above others in dignity, and exceeding others in multitude of yeares taught wisdom; and to enquire of the former age, and prepare themselves to learne of their fathers.* Hence it is that Eliphaz *pleadeth what knowledge he attained from ancient men in his country, far elder then* Iobs *father.*

Iob 15. 10.

2 Secondly, After the Law was written, *the cheif rulers, Iudges, Kings, and others of what title soever, ought to study the Law, and so to governe*

Deu. 17. 19 Ios. 1. 8.

people, that all might live (according as God biddeth us pray) a quiet and peaceable life in all godlinesse and honesty. This was *Moses* his practise: who often calleth upon the Israelites, to keep the Lawes and Ordinances, which God commanded them: for that, saith he, is your wisdom and understanding in the sight of the people, which shal heare all these ordinances, and say; Only this people is wise and of understanding, and a great Nation. And els where: Keep Gods Commandements, and Ordinances; that it may go wel with thee, and that thou maist prolong thy dayes on the Land, which the Lord thy God giveth thee. And that herein pious Kings might appeare glorious in

Chap. 3.

Deut. 4. 6.

Deut. 4. 40.

Chap. 3. future times, many excellent things are recorded of *David* and *Salomon*, to their endlesse honour: namely, *with what admirable wisdom, they went in and out before their people, and disposed of the great and important affaires of their Kingdom: how studiously they promoted the worship and service of God, and magnificently, according as God had inabled them, provided for the same in building the glorious and renowned Temple, furnishing it, and keeping and observing the right and true worship of God therein.* Tis also recorded of *Asa*; that *hee gathered all the people together, and joyntly with them made a covenant to seek the Lord of their fathers with all their*

2 Chron. 15. 12.

heart

heart and with all their soul: to which covenant all of them sware with great joy. It is also recorded of Iehosaphat, that hee set the Levites and Priests, and chief of the families of Israel to see to the judgement and cause of the Lord; and appointed Iudges, whom he injoyned to judge in the feare of the Lord; And brought the people of Bersheba and Ephraim to the Lord, whom in Ieroboams revolt, they had forsaken. 'Tis also recorded of Ezekiah, and Iosiah, of Zerobabel and Nehemiah, that they called upon, and incoraged the Princes and Priests to Gods service, and observance of his Law. Also the chief Rulers, when in regard of the increase of their people they were not

Chap. 3.

2 Chron. 19.4.

2 Chr. 29. 4. & 30.5. 2 Chro. 1. 35.2. Ezr. 3.2. Neh. 9.36. & 10.1.

Chap. 3.
Exo. 18. 21.
Num. 11. 16.
Deu. 1. 13.
2 Chr. 19. 5

able to beare the burden of them, were to chuse Elders out of the people, men of courage, fearing God, men dealing truly, hating covetousnesse; who being set over thousands, hundreths, fifties, tens, should judge the lesse matters, and bring the greater to the chief Ruler. And now the *Priests and Levites being taken by God, and dignified, by being put into part of the place and office of the first borne for Gods worship and service in holy matters, were to study the Law in more special maner, and upon occasion to inquire of God, and to offer the dayly sacrifice, and al other sacrifices both for Rulers and people,* as God appointed them. Furthermore they were to bee *assistant in several kinds to*

Num. 3. 13

the

Chap. 3. Num. 10,9

the Princes. As namely, *in war they were to sound their trumpets*, for the direction and incoragement of the army; and in peace diverse wayes *by their counsel they were helpful to the chief Rulers.* Hence wee see that in difficult cases, which the Elders in their Citties could not determine, *the people were to repayre to the Priests and Levits and Iudges appointed in chief place, and to doe according to that which they did teach them out of Gods Law.* So Aaron the Priest was both *Gods Embassadour*, and *Moses mouth or spokesman to Pharaoh, and the Israelites. Samuel Gods Prophet, and educated by Eli the Priest*, when *Elies* wicked sons were unworthy to suc-

Deuter. 17 8,9. 2 Chron. 19.8.

Chap. 3.

eeed their father, was King *Sauls director in most things, which Saul did wel*, and *went his circuit yeare by yeare to Bethel, Gilgal and Mispeh, and judged Israel. David had Zadok in high esteem, and nominates him in the first place for setling Salomon on the Kingly throne. Salomon also, who likewise held Zadock the Priest in much respect, advanced Azariah the son of Zadock: and so loved and prized Zabud the Priest, that in special maner hee was stiled, the Kings friend. Ioash ruled much the better by the assistance of good Iehojadah the Priest.* Not to stand on each particular; *Zorobabel the Prince had Iehosua the the Priest joyned in commission with him at the return*

2 Sam. 19 11.
1 Kin. 1. 32.
1 Kin. 4. 2. & 3.
Eze. 2, & 3

from

from Babel. Ezra the Priest giveth his direction and help, to the Elders and Iudges for reforming diverse abuses. This Ezra also had commission from Artashaste King of Persia, that he, as a perfect Scribe in the Law of God, should set up Iudges that knew Gods Law, and on just cause should punish offendours by death, or banishment, or confiscation of goods, or imprisonment. And that the Priests might more seriously intend Gods service and the study of the Law, and bee freed from worldly cares and bodily labours, which commonly take up a great part of mans thoughts, and time in providing for wives, children and families; (in regard whereof God appointd six dayes

Chap. 3
Ezr. 10.

Ezr. 7. 12. & 26.

N.

Chap. 3.

Deut. 10. 9
Deut. 18.

Lev. 27. 30

Numb. 33. 54.

dayes of labour for bodily matters; and the seventh for rest and care of the soul,) God gave the Priests and Levits no portion of the land of Chanaan, as he did the other Tribes; but gave them the tenth of all the increase of the land which the other Tribes possessed: so that whereas the other Tribes had but each of them according to their number of persons a twelfth part of the land of Chanaan, and lived upon the increase thereof by their own labours; the Priests and Levits (such was Gods bounty to them) had the tenth part of the increase of the whole land, without labour of tilling the ground, or feeding cattell. Besides the tithes, they had the first born of living creatures, and

first

first ripe fruits: Which being the best of al, God the giver of al best-deserved: *and therefore in Gods right it fel to the Priests share, who was busied in one of the best imployments of al.* Besides God appointed *them Cities and Suburbs commodiously situated,* as for themselves, so for conveniency of their teaching and conversing with the other Tribes. They had also their *shares out of peace offerings, and free wil offerings and other sacrifices.* Neither was the whole care of teaching the feare of God laid upon the Priests and Levits: *Parents also were to teach their children Gods great works and his Laws; that their sons, and sons sons, might learne them, and teach them to their posteritie.*

Chap. 3.
Lev. 27.30
Numb. 18. 20.
Exo. 13. 15.
Deut. 12. 6
Numb. 18. al.

Deut. 4. 9.
Ps. 78. 5, 6.

Chap. 3.

posteritie. Yea they were to speak of these things *continually* (that is, on all just occasions) *at home, in their journeyes, when they lay down, and when they rose up.* Deu.6.7. *Also when the children did aske of their parents* Exo.12.26. Exo.13 14 (as that age is inquisitive) *what ordinances are these ye keep?* parents and men of yeares (lesse able to act, and so forwarder and fitter to speak) *should unfold to them Gods ordinances, and shew them by what great mercies they are obliged to know and serve God; to cleave to him, and diligently to keep his commandements.* Deu.11.19. Moreover the Embassadors & Marchants in their navigation to forain people, *were to cal them to Gods holy Mountaine: for this Moses affirmeth of Zabulon* Deut.33. 18.19.

and

and Nepthali sea-fairing men. And warriours being men fearing God, and *seeing Gods hand with them in subduing their enemies, should strive to bring the Nations subdued to God: as the Israelites did diverse Chananites and David some people of diverse Nations.* Or if they were conquered, should advise their conquerers for their eternal good, as *the Israelitish girle counselled Naaman*; and should teach them, as the Iews captived were to teach the Chaldeans: *That the Gods, who made not Heaven and Earth, should perish from of the earth, & from under the Heavens: and should as afterward in the time of the Persians, draw many people to their religion.* To the furtherance

Chap. 3.
Iudg. 4.15.
;-
1 Chron. 12.2.
2 Kin. 5. 3.
;-
Ier. 10.11.
Est. 8.17.

Chap. 3.

rance of which work there are many passages in Scripture; in which God sheweth, what a care hee had of bringing strangers to the Israelites religion. For in recording of many of Gods admirable and wonderful Works, it is added; *These things God hath done, that all people of the Earth might know his Name and Power, and feare him, as doth his people Israel.* And for the like cause *David excites his people to celebrate and extol Gods Name among all Nations.* Besides it did much conduce to the winning of forrainers to God, that when they heard the fame of Gods marvellous and miraculous works, and the wisdom and happinesse of his people, and

2 Chron. 6.33.
2 Chron. 20.29.
2 Chron. 32.23.
Psalm. 67. 32.
Psal. 96. 3.

and came afterward and saw it, as did the Queen of Sheba, they might say with her; *The word, which concerning these things we heard in our own Land, was true:* yet, *behold, the one halfe was not told us.* The truth of things which we see, passeth all the fame which we heard. And this must needs be more admirable, and more effectuall to work upon them: because usually they heard of other nations, like themselves, much more then was true. So that the truth of their matters came far short of their fame. Chap. 3. 2 Chr. 9. 5 & 23. 2.

3 After that Christ *was incarnate, offered himselfe up a ransome for mankind, and put an end to the Levitticall Priesthood, hee became both* 3.

King

Chap. 3.

Heb. 7. 21. & 10. 11, 13.

King and Priest for ever, after the order of Melchisedek. Yea the Church now being under the Roman infidel & tyrannous Command, *He set up a kingdome not of this world*, (though he was *de jure*, *King of the Iewes*) but a spiritual kingdome; and *taught the people as never man did*, both about their spiritual and temporal estates; And *confirmed his doctrine by sundry signes, wonders and miracles*. And moreover, *He called some to the offices of Evangelists, Prophets, Apostles, Pastors and Teachers*; *And appointed the Apostles to go and teach all nations, and baptise them*, and perform other religious offices. *The Apostles by their commission from Christ, did*

Eph. 4. 11.

Mat. last. Ioh. 7. 46.

ordain

ordain Bishops and Elders to rule and teach in several Cities, where Churches were planted; which were to be men qualified as the overseers and Elders chosen by Moses above. Namely, *a Bishop should be a man blameless, the husband of one wife, vigilant, sober, modest, given to hospitality, apt to teach; Not given to wine, no striker, not greedie of filthy lucre, but patient, not a brawler, not covetous, one that ruleth his owne house wel with all g[illegible]y. For if a man know not [illegible] to rule his own house, how shal he take care of Gods Church?* namely to rule and order it wel. *Neither may he be a Novice*; lest he be proud of so excellent a calling, or being not sufficiently trained up there-

Chap. 3. 1 Tim. 3. 2 3. 1 Tim. 5. 17. Tit. 1. 5, 6. &. 1 Tim. 3.

Chap. 3. thereunto, he can muchlesse manage it, then a novice in any liberall science, or any art, though but manuary, can dextrously performe his duty therein. Likewise *the Deacons or under-officers ought to be grave, not double-tongued, not given to wine or filthy lucre, such as can rule their owne houses wel, and are in themselves blameless*, and so forth. Now that they might the better performe their sacred callings, God hath taken care for their livelihood & maintenance, as he made provision for his teachers of old: and from the old Law, *of not muzling the mouth of the Ox, who treadeth out the corne, and them that minister at the Temple and Altar, living of the Altar,*

1 Tim. 3. 12.

1 Cor. 9. 9, &c.

Chap. 3.

tar, and revenewes of the Temple; ſheweth, that in theſe far better times of the Goſpel above thoſe of the Law; the ſpiritual officers ſhould not be worſe provided for. And that *no man ſhould thinke it a great matter, or grudge at it, if they which ſow ſpiritual matters, ſhould reape their carnal things.* As if God ſhould ſay that there is no compariſon between the value and worth of the one poyſed in due ballance with the other. True it is indeed, that in and neere the time of the Apoſtles, when the Politick eſtate did not countenance, much leſſe cheriſh Gods Church; but perſecuted it: *Saint* Paul *and others preached the Goſpel without being burden-*

1 Theſſ. 2. 6. & 9.

Chap. 3.

1 Cor. 9. 12.

burdensome or chargeable to many of their hearers: left by worldly and by-respects the hearts of some, who had some good affection to the Gospel should have bin diverted from embracing the same. 'Tis also true, that when the hearts of Gods Saints were fully won to God, and the necessity of the times required, many thought it not burdensome,

§.

Act. 2. 44.

to sel their whole lands and estates, and to have them parted in common to all, both Teachers and beleevers, as any one had need. But now in our times in which the politick Government in Christian maner joyneth hands with the spiritual, and countenanceth and cherisheth the same; and no necessity presseth either partie to extraordinary

ordinary courſes; the Teachers may not, nor doe expect the ſelling of their hearers poſſeſſions, and having all things common: nor doe or may the Laytie in much peace and plentie think it a great matter, that the Clergie *imployed in a worke of high nature, and of old conjoyned in one perſon with the kingly*, ſhould have a liberal part and ſhare in that plentie, which is given by God chiefly and eſpecially for the advancement of mans eternall happineſſe: all other ends being but tranſitory and *vanity of vanities*. Beſides the ſtudy and paines of the Clergie promoting Chriſts kingdome; *David* propheſieth of Heathen Kings advancing the ſame, and

Chap. 3.

Gen. 14 18. Heb. 7. 1.

Eccle. 1.

Chap. 3. and how that they at length should feare, worship and serve *Iehovah*. And Christ the great Prophet *which should come into the world*, fore-told, *that Kings of the Earth (at length) should bring their glory*, that is, the multitudes of their people (for *the multitude of people is the glory of a king*) to the building of the new Ierusalem, the Christian Church; and so *become nursing Fathers to the same*: which now hath begun to have the event; when Kings, whose ancestors *had given their power to the Whore of Babylon, hate her, and make her desolate*; and endevour a reformation according to Gods word.

Apoc. 21. 24.

Prov. 14. 28.

Esay 49. 23. & 60 3.

Apoc. 17.

Furthermore, *Nobles, Lords, Embassadours, Merchants,*

Heb. 7. 21. & 10. 12, 13

chants, warriours, Parents, Maſters of families, and all men in place above others ought to know and feare God, and practiſe duties of pietie, and upon all occaſions offered (following their example above) ought (as *they pray firſt for Chriſts kingdome, and then for bread, and the neceſſaries of this life*, ſo) to ſtrive in the firſt place, and principally for *the advancement of Chriſts kingdome*, and in the next place for matters uſeful for their country. And laſtly, to imploy their care and paines for the good of their own families. This God appoints on the Rulers and their ſubſtitutes parts to be done. Chap 3. Mat. 6. 33.

God further appoints on

Chap. 3. the peoples part, what order and course they should take. The summe of all in briefe is, to feare God and keep his Commandements. The particulars are many. *To heare, reade, meditate on Gods word: to have his Commandements ever before them:* to repent, to beleeve, to use Gods holy Ordinances and Sacraments reverently, *To make God their Rock, their Doctor and Teacher, their Lord and Master, and to worship him in Christ. To cõmend their bodies, & souls, & spirits to him; to be kept blameleſſe:* That depending on God, and doing their indevour, as he hath commanded them; he may further graciously worke on their understanding, wil, and affections: *To have*

Eccles. 12. 13.
Deu. 11. 18
Matth. 23.
1 Thess 5. 23.

have a setled and constant resolution to cleave unto God, and by his grace to persist in his service, and in obedience to his Commands: To honour the King, and bee subject, and submit themselves to every ordinance of man, for the Lords sake; if both *to Heathen Kings as supreme, as also to under-governours, as sent by them,* then much more to Christian Princes and subordinate rulers under them, who rule according to Gods word: And (to shut up all in one word) *to love their neighbours as themselves, and doe as they would be done unto.* Chap. 3. Act. 11. 23. Rom. 13. 1 1 Pet. 2. 13.

This course and order God hath prescribed to be used on mans part, and God not only prescribeth these

Chap. 3. things to be done by man: but alſo by the courſe expreſt above, Chap. 2. worketh on men to bring them to obedience to his wil, and proceedeth in the ſame courſe and worke, ſo far as in mercy and juſtice hee pleaſeth. Now from this which here hath been declared it may be inferred,

I. That God (not only in taking a courſe on his own part, but alſo) in ſhewing man a courſe and order to bee taken on mans part, namely, both on the Rulers, and Teachers, and peoples part, on whom hee worketh for, and towards the bringing of them to the knowledge of the truth, and conferring ſalvation on them, ſhewes, that God thus far wils

wils the salvation of all. Chap. 3.

II. That this course here by Almightie God prescribed to be taken by men for their eternall good, is with some differences, as hee in his infinit wisdome pleased and saw expedient, fitted for severall times and ages of the world, and so commended to them, that all sorts of men, of all places and callings in all times (there being no default on mans part) might know what God required of them, and what race they were to run to the Goal of eternal blisse and happinesse.

III. That Rulers both supreme and subordinate in their several places must follow the course and order prescribed and appointed

Chap. 3. by God, as meanes, by which God hath ordered to conser salvation on themselves and others, being such a meanes for the salvation of their soules, as *the mariners abiding in the ship, and doing their office there, was for the saving of theirs and their passengers bodies, whom God had promised* Paul *to preserve.*

Act. 27. 31.

IV. Chief Rulers and others studying Gods word, being therby directed in the ordering of Gods people, and managing their most weighty affaires; and *substituting under them officers of all sorts, men fearing God, & of courage, &c.* mainly striving to bring their owne people to God, and by all good meanes to plant the feare of God in nations yet living

in

in darkneſſe; are the true *nurſing fathers of the Church, and bring their glory to the New-Ieruſalem*, and are ſaved. Chap. 3. Eſa. 60 10, 11.

V. That people muſt perſwade themſelves (when their Princes appoint, that by Biſhops and Miniſters they ſhould bee ruled and taught, and they rule and teach them faithfully) that *God hath a chief hand therein, and that the Biſhops and Miniſters doe but co-operate with him*; and that God hereby ſtrives with them; and that in diſobeying any thing taught them from Gods word, they *ſtrive againſt the Spirit of God, which Chriſt promiſed ſhould be with his Apoſtles and their Succeſſours even unto the end.* 1 Cor. 3. 9.

Chap. 3.

VI. That it is a wicked and ungracious ſpeech of them, which ſay; If God hath predeſtinated mee to ſalvation, I ſhall be ſaved: and if God hath decreed my damnation, I ſhall bee damned, in what maner ſoever I live. For God, as he hath predeſtinated any man to glory, ſo he hath ordered and ſet this courſe: that *he repent and beleeve, and ſhew the life of his faith by his works; having choſen him before the foundations of the world, to be holy and without blame in love.* Thus God having decreed a mans ſalvation; not only his Rulers and Teachers muſt doe their duties, but each man himſelfe muſt doe his own duty alſo. *As God having decreed the*

Ephes. 1. 4.

2 Tim. 2. 19

Act. 27. 31, &c.

ſafety

safety of all the people with Paul; not only the Mariners must stay in the ship, and doe their duties: But the passengers also must by swimming, and on boards, and broken parts of the ship use means for their escape from death. Chap. 3. §2

VII. That seeing God hath given commission for propagating the Gospel to all nations and people, and promised his assistance in so great and excellent a worke, as once he did to the Israelites, whom hee gave commission to take Canaan into their possession; No man ought through unbelief propound doubts and scruples to the discouraging of such as are fit to be leaders and undertakers of so worthy a designe; nor to pretend, as did ten of the spies Mat. last. Ios. 1. 9. §3

Chap. 3. Numb. 13.

Psal. 2. 10.

of Israel, that the work either is impossible, or unlikely to have a prosperous successe. For God hath promised that the ends of the world shal bee the possessions of Christ, and the heathen his inheritance. So that if the Christian world in obedience to Gods command, with one heart and mind agree and set upon the worke with Gods assistance: why should we despair of much inlarging the bounds of Gods Church, and advancing his glory?

CHAP.

Chap, IV.

Our ſalvation is of the Lord, of his meere mercy, And is effected by his powerfull working in and upon us.

GOd having ſo, as above, decreed *on his part to deale with man, and appointed and declared what on mans part ought to bee performed, by them* on whom hee worketh for and towards the making the meanes of ſalvation effectual: It is manifeſt (man being falne from the happy eſtate in which God made him) that the ſalvation of them that be ſaved, is not,

Of

Chap. 4.
1 Ioh. 4. 10 Of or for their loving of God first:

Ioh. 15. 16 Or their choosing God:

Ezc. 36. 66 Or having a soft heart of their own:

Rom. 9. 16 Or their own willing or running:

Ioh. 6. 44. Or their comming to God without drawing:

2 Tim. 1. 29 Or their good works:

Eph. 2. 8. Or of or for their faith, is a thing which is of themselves. Or any thing else, which is of themselves.

2 Tim. 1. 9. Phil. 2. 13. 2 Tim. 1. 9. Ephes. 2. 7. But God, before the foundations of the world were laid, according to the good pleasure of his will, of his purpose and grace (of which there is πλοῦτος ὑπερβάλλων, an exceeding riches,)

Rom. 9. 16 Out of his compassion to them:

Rom. 8. 29 Predestinated them, whom he foreknew:

Loved

Loved and chose them in Christ: Chap 4. 1 Ioh. 4. 10

Decreed to call them:

Decreed to quicken them which were dead. Ephe. 1. 4. Rom. 4. 17

Decreed to teach them by the word of grace preached unto them: Rom. 8. 30. Act. 20. 32.

And by the working of his Spirit: Ioh. 16. 13.

Decreed to knock at their hearts: Rev. 3. 20.

To stand there knocking:

To forbeare them with much longanimity, with riches of goodnesse and patience leading them to repentance: Rom. 2. 4. 2 Pet. 3. 9.

To open their eares to discipline: Iob 36. 10.

To open their hearts as hee did Lydia's: Act. 16. 14.

To draw thē with cords of love:

To do many things for them above that they can aske or thinke: Eph. 3. 20.

To

Chap. 4.

Psa. 65. 4. To cause them to come unto him:

Ioh. 3. 44 Hos. 11. 4 Ier. 31. 3. Io. 12. 32 To change their stony hearts into fleshy hearts: to work powerfully in them, so that they beleeve according to the effectualnesse of the power of God, who is the author and finisher of their faith:

Ezc. 36. 26 2 Thes. 1. 11 Heb. 12. 2. To conform them to the image of his Son:

Rom. 8. 29 To open their eares by affliction, thereby to kep them from the pit:

Iob 33. 16. If they fal, to uphold them with his hand:

Psal. 37. 24 To correct them fatherly for their good:

Hos. 5. 15. To sanctifie them, to justifie them:

Rom. 8. 30 To save them by faith, which is his gift:

Eph. 2. 8 2 Tim. 1. 25. To make Christ intercessor for them, that they may be kept safe, &c.

Ioh. 17. 20. And

And finally to glorifie them:

Chap. 4. Rom. 8. 30

Yet they which are *saved thus by Gods infinite mercy and powerful work*, they (I say) according to the *order and course appointed by God:*

Heare Gods word: Acts 10. 33.

Attend to the things which be spoken: Acts 16. 14.

Ask what they should do to be saved: Acts 2. 37.

Seek the Lord: Meditate on his statutes: Psa. 119. 10 143 5.

Are humble minded: 2 Cor. 11. 7

Repent, and beleeve the Gospel: Acts 2. 38. & 41. Mark. 1. 15

Put up their prayers and supplications to God: Acts 9. 11

Are not disobedient to Gods will revealed to them: Acts 26. 19.

Are bettered by persecution and affliction: Psa. 119. 71.

Ἐπιβλέπειν ἑαυτοῖς, *Look carefully* 1 Ioh. 5, 18.

ly

Chap. 5. ly to themselves:

Iohn 14.21. *Love God, feare him:*

1 Cor. 13. *Performe works of charity, &c.*

Mat. 10. 22 *Persevere unto the end.*

All these and the rest whatsoever duties they do, they do them *truly and willingly, not by compulsion*, not necessitated thereunto: Yet so, as that God works in them,

Phil. 2. 13. the will and the deed, according to his good pleasure.

For God proceedeth by degrees to bring men to submission to his will; convinceth them of being in an ill condition, and by Nature, and education, or ill example, or otherwise bent to evil; and so worketh upon them by the course above specified; that by his grace instructing and assisting and inabling

inabling them, they wil and work according to his good pleasure, that which hee requireth of them, and is acceptable to him. And now though in them, who had no free wil to good before, he worketh the wil and the deed: yet they by his grace wrought thereunto rightly wil, and willingly, and freely without compulsion work that good which they do; and pray unto God, saying; Not our wil, but thy Wil be done. This I suppose wil more clearly appeare by this comparison; which holdeth wel for the present occasion, but as al other comparisons desireth not to be stretched too far. A painter having a child wholly ignorant of, and averse from, and

Chap. 4.

S.

Chap. 4.

and an enemy to paynting, and minding only childish sports and toyes, so that in some sort he may be said to be dead to that Art, doth by many expressions of his love in word and deed, and sometimes by threats and stripes deal with the child, furthermore the father useth his friends perswasions, incouragements & examples, and by diverse other means worketh on the child, and at length inclineth the childs mind, to tak the pensil into his hand. Then the father orderly and seriously instructeth the child by degrees in some principles of his art; yea setteth his hand on the childs hand, and guideth it, and draweth some lines or portraiture, which the

the child of himselfe could not; but yet by these courses taken with him, hee performeth in such maner, as is accepted by the father: yet is not the child compelled thereunto; but had in him a liberty and freedom to disobey and not bee guided by his father. Here the father worketh in the child; the wil and the deed: and yet the child willingly moveth his own hand, and in the drawing of the picture willingly useth that skil which was taught him by his father; yea may willingly desire his father to guide his hand, and accept of his endevour. So God finding man of himselfe wholly ignorant of, averse from, and an enemy to all holy duties, and Chap. 4.

Chap. 4.

and minding only earthly things in such sort, that hee may bee said to bee dead to any good, doth by the course, which he himself taketh, & directes man to take so work on man, that man wrought thereunto by Gods gracious work, somewhat inclineth his mind, and beginneth to set his hand on work: then God further puts his hand on man, assisteth him by his grace to perform some holy duties, which man had no mind before to will or effect; yet now man, by Gods grace assisting him, willeth and performeth the duties in such maner that God accepteth the same. Yet is not man by God compelled thereunto, but had a liberty

in

in and of himself to have done otherwise. Here God worketh in man both the will and the deed: and yet man willingly by Gods grace doth desire further grace to assist his weakness: yea denyeth himself, and resigneth himself to God, saying, Not my will but thy will be done: and willingly by Gods grace assisting him setteth his faculties, which God gave him, on work, according to the instructions which God imparted to him. See this in a manifest example. The Jewes were by nature sinful, by education in Pharisaisme and Saducisme, and conversing with blind guides, averse from, and enemies to Christianity; and so dead

Chap. 4.

§3

as

Chap. 4. as it were to al goodnes. Yet when God awaked them by his *gracious work in S.* Peter *miniſtery, & by the Word preached, which is the ſword of the Spirit, pierced their hearts, they ſaw their evil condition by ſin of an high nature; and being pricked at the hearts, asked what they ſhould do to be ſaved. God by Saint* Peter *teacheth them; They gladly, and therefore* willingly and not compelled, *receive the Apoſtles doctrine, repent, beleeve, and ſhew their faith by their works.* God here wrought in them *the wil and the deed*; but not by any compulſion or neceſſity: they *by Gods grace willingly deſired inſtruction and further grace to do Gods will; and God of his free mercy ſaved them.* And though be-

Chap. 4.

fore they had in themselves a free wil to evil; yet they *by Gods grace* (as the Apostle exhorted them) *saved themselves from that froward generation*. Which generation consulting with flesh and bloud, and the principles of their blind guides, ran headlong on in error, and might justly attribute their unbeleef to their own corruption, and free wil to evil. As on the contrary, the converts must justly ascribe all the glory of their doing and willing good to Gods special grace, which wrought them thereunto, and is the authour *of this and all other good in them*; though with them, as with others ever since mans fal, freedom, li-

liberty

Chap. 4.

berty and *will to evil was preſent*. In like maner *Paul* ſaith, *I laboured more then all the Apoſtles*; and addeth, *yet not I*, that is, not I of my ſelf and by mine own power, *but the grace of God that was in me. I laboured*, and I did it willingly; but Gods Spirit moved me thereunto; and wrought it in me and by me.

1 Cor. 15. 10

There are in Scripture diverſe ſpeeches of this kind, & muſt neceſſarily have the ſame conſtruction. As namely theſe following.

Deu 30. 6. *God circumciſeth mens hearts.*

Deut. 10. 16 *Men circumciſe their own hearts.*

Ier. 31. 33. *God writeth his Law in mens hearts.*

Prov. 7. 3. *Men write Gods Law in*

the

the table of their hearts:	Chap. 4.
God opened Lydia's heart:	Act. 16. 14.
Man openeth his own heart:	Apoc. 3 20
God purgeth mens hearts by Faith:	Acts 15. 9.
Man purgeth himself:	2 Tim. 2 21
God keepeth man from evil:	2 Thes. 3. 3.
Man that is begotten of God, keepeth himself:	1 Ioh. 5. 18.
God kept Abimelech from sinning against him.	Gen. 20. 6
David kept his feet from every evil way;	Psalm. 119. 101.
God giveth repentance to Israel:	Acts 5. 31.
The Ninivites repent at the preaching of Ionas:	Luk. 11. 32.
God causeth men to come unto him:	Psalm. 65. 1
Men say, Come, let us returne to the Lord:	Hos. 6. 1.
God directeth and setteth	Psal. 32. 8.

Chap. 4.

men in every good way and path:

Ier. 18.11. Men make their wayes and doing good:

Ezc. 31. 29 God giveth men a new heart:

Ezc. 18. 13. Men are bid to make themselves a new heart:

Ier. 31. 18. God turneth men unto him:

Ier. 25. 5. Men returne from their own evil way; and they at Lydda turned unto the Lord:

Acts 9. 35. All the good in these passages men do: Yet wee must adde; *not they*, that is, not they of themselves, or by their own power or freedom of wil to good, *but the grace of God which was or is in them.* They wil & do these things, yea do them willingly: yet *Gods Spirit* moved them thereunto, and wrought these good things in them,

an

and by them, and that without any violence or compulsion offered them. And Man so doth these good things, that in these and other the best works, which hee by Gods grace performeth, there is through mans default some imperfection, which God of his free mercy in Christ will pardon, and as a loving and kind father accept of his childs desire, resolution and indevour to do wel. Chap 4.

From that which hath here been declared, it may evidently be inferred,

I. That the title that any one hath to life eternal, is only from the free grace and mercy of God.

II. *No nation, no man hath any good thing in and of* Deu. 9. 4, 5

Chap. 4. *him self, first to move God to send the word,* or any furtherance to make way for Gods working of his salvation. That is, God electeth not man for any excellent indowments in himself; as pliable faculties of nature, or sparks, degrees of, or abilities, or free-wil to good: nor for having the casting power in himself in his turning to God, and the work of his conversion. For God is the Authour and Worker of all these in man: Iam. 1.17. *Every good gift is from above.* So that not only God Rom. 4.17. *quickens man dead in sin,* and 1 Cor. 15.9 *taketh him off from evil,* which Rom. 7.21. *is stil present with him,* and 2 Cor. 5.20 *rectifieth natures depraved faculties, calleth, sueth to, importunes man,* offereth him Acts 2.38. grace

grace; but supernaturally also worketh on man, and bringeth him to repentance and beleif, and is the sole cause of mans conversion and salvation. Yea worketh in man not only the possibility and ability to come to God and enjoy salvation, if hee wil; but worketh in him Et velle & facere, both the wil and the deed; and without any merit on mans part freely giveth him, as all good things else which hee hath, so especially salvation. Chap. 4. Heb. 5. 9. Phil. 2. 13. Rom 6. 23. Apoc. 7. 10

III. The electing of them which bee saved, is meerely in and for Christ Jesus sake, in whom alone God is well pleased.

IV. God doth predestinate to glory, before the world was made, men seen

Chap. 4.

by his especial grace *clothed with Christs righteousnesse* from eternity (as they shal stand before God at the last day) *and brought to God by such courses, as God of his infinite wisdom and mercy useth to that end.*

For they in the execution of Gods decrees, and in time were brought to God, repented & beleeved, being wrought thereunto by the course taken by God for that end; they made use of that course, which God prescribed to them to be walked in, so far and in such maner, as it pleased God in Christ to accept thereof. And so shal stand before God *clothed with Christs righteousnesse* at the last day, and have eternal blisse con-

ferred on them. Wherefore God from eternity decreed these things and all the circumstances of the same. Chap. 4.

V. God elects not any for their Faith foreseen, as a cause, why hee wils to elect them; his holy Wil is the square of his actions. *According to this his wil, hee at once decrees to elect them, to work faith* in them, to sanctifie them, to justifie them, and to glorifie them. As μετανοια, the change of the mind by repentance and Faith, Sanctification, Justification are in man, they go before, Glorification comes after, but God at once decrees them, and is the Author, cause and worker of them al.

VI. The Elect discerne

Chap. 4. not, that is, make not themſelves differ from others, by any thing in and of themſelves: But Gods meere grace works that in them; by which they are diſcerned and made to differ from the reprobate.

Acts 13. 38. VII. Men are τεταγμένοι, ſet in order by Gods working on them, with his Word and Spirit, and ſuch other courſes, as hee pleaſeth to uſe; and ſo beleeve, and live accordingly, and have eternal ſalvation conferred on them. *God is the great commander of the World*: and in the execution of his decrees, doth by the courſe taken on his own part, and the courſe preſcribed on mans part, ſet *each man in order, in batel array, in rank*

and

and file for the war against Satan and his seed. These Tackticks observed passe all other disciplines of war whatsoever. In this expedition, *Christ rideth on conquering and stil to conquer, and treadeth Satan under his feet: his souldiers also by their Captaines might are made conquerours, and tread Satan under their feet.* This God in time doth execute, and in this maner are men in time τεταγμένοι set in order by Gods gracious work: and therefore they were so προτεταγμένοι foreordered and foreappointed by God from eternity; if any man desire so to expound the Word.

Chap. 4. Gen. 3.

VIII. Men predestinate do not apostate or fal away, & be put out of Gods book

Chap. 5. of life. For the work on Gods part is sure: *and though man in this life is in himself frail, hath many faylings, and slips, and in his best performances cometh much short of doing his duty; and may sometimes through violence of temptation* (Satan being strong and wily; and man of himself weake and not sufficiently armed for such a combat) *have doubts and perplexities arise in his mind.* Yet *God in the verie predestinating of him seeth the work made sure by his gift of speciall grace on mans part* also; who maketh God his Rock, and submitteth and commendeth himselfe to his guidance. For *God is able to confirme him, and make him*

Rom. 7. 19

Psa. 31. 22.

Rom 8. 28 29. &c. 1 Thes. 5. 23. 1 Cor. 11. 9

Rom. 8. 37

him more then Conquerour: that is, to conquer and continue a conquerour for ever.

Chap. 4. 37

CHAP

Chap. 5.

Chap. V.

Mans perdition is of himself, as by Adams fal, so further sometimes by default of Rulers apostating from God: So as yet each man dieth in and for his own sins. Conclusions thence.

NOthwithstanding that God seeing man faln, decreed a Saviour in himself all-sufficient for the saving of all man-kind, & took a course on his own part in it self also sufficient; and appointed a course and

and order on mans part, which they are to take on whom he worketh for and towards the bringing of them to the knowledge of the truth, and fruition of eternall happinesse: Yet it fals out, that many men attain not salvation, but are seised on by Gods justice to condemnation. Chap. 5.

For *when God speaketh concerning a Nation or Kingdome to plant or build it: if it do evil in his sight, and persist therein he repenteth of the good promised thereunto: when it breaketh in his hand working thereon, as the clay in the potters hand, who turneth it on his wheel, and continueth still broken: then God maketh it not a vessel of honour, as he promised; but forbearing* Ier. 18. Rom. 9.

Chap. 5.

bearing it with what patience he thinketh good: at length he maketh it a vessel of dishonour. For notwithstanding his working it on the wheel (so far as hee pleased) to make it a vessel of honour; it by its own default *becomes a vessel of dishonour, and of wrath fitted to destruction.* And so *neither Pharaoh* nor any man in this case *may dispute and say: why hast thou made me thus?*

Here observe, I. That seeing God hath not made us acquainted with his counsel concerning infants which dye within the pale of the Church, and by the state of the land, and their parents are intended to be presented to God, for the receiving the seales of his

covenant

covenant in due time; or which comming to ripe yeares are destitute of understanding by defect in the senses, being the doores to let in understanding: or by distemper or indisposition of the braine the workhouse of understanding; Modesty injoynes us to lay aside all curious disputes about them; and charity to hope the best. Chap. 5

Herein only it behoveth us to do for them that which we are able to performe, and of which their condition is capable. So that neither Baptism be contemned; nor where conveniently it may be had, be not too long delayed: and timely instruction and education in Gods feare, so far

Chap. 5. far as therein wee can doe them good bee not neglected.

II. Concerning children borne of parents out of the Church, and dying in infancie, or (when they come to riper yeares) being destitute of understanding by defects above mentioned, whose parents either utterly despised the seales of Gods covenant, or abused them by superstition; seeing Gods word hath not revealed, whether, and how farre his mercy may extend to such (considering *his compassion to them in Nineveh, which could not discern the right hand from the left*, in forbearing their destruction, at least temporall) we ought not (bee it spoken

Ion. 4. 11.

with submission to better judgements) curiously to search into their estates, much lesse harshly and rashly to censure them: *They stand or fal to their owne master.*

Chap. 5.

Wherefore, forbearing to comprehend these in the following discourse; Of the rest, many (I say as above) are seized on by Gods just judgement to condemnation; either by default of Apostate Rulers, whom they follow, as also of their own lusts and corruptions; Or by default of the people themselves, who will not follow their godly rulers and teachers direction and instruction.

And first to speake of the default of Rulers supreme and

1.

Chap. 5. and subordinate; These are
Ezek. 34. 10 Gods *Shepherds and watchmen: And if by their default in their places the people miscarry, the people die in their iniquitie, but God requireth their bloud at the shepherds and watchmens hands*; for oftentimes *the blind* (as Christ
Esay 16. said of the Pharisees) *lead the blind into the ditch. The leaders of the people cause them to erre, and they that are led by them are devoured*: So
Esay 3.12. that God crieth out; *O my people, they that lead thee, cause thee to erre, and destroy the way of thy paths*: And
Esa. 43. 27. complaineth of the *fathers sinning, & the teachers transgressing*. This oftentimes fals out, because the leaders are like the chief and great wheeles in a clock, which running

Chap. 5.

running amisse, commonly bring all the rest of the wheeles out of order. Yet in this comparison there is some difference; for in the clock the greater and principal wheeles have a violent and necessary influence; and being out of order, compel the lesse wheeles to move amisse and disorderly: nor have the smaller wheeles any motion of themselves; but are left by their maker wholly to depend on the greater wheeles. But rulers and watchmen over people, such as *Ieroboam* and the *Pope*, have not such a violent influence upon them, as to force their people to the irregular courses, which themselves run. God the Creator of all by divers other

§.

Chap. 5.

ther meanes in the course above expressed, doth work upon the people for and toward the rectifying of their wayes; and the putting into them principles of sound doctrine and religious practise, and the bringing them to salvation. Hence it was *that Eliezar, Rahab, Ruth, some Cittities, and others, notwithstanding that they were misled by their erring and profane rulers, were by other courses, which God ordained, brought to salvation.* But such is mans corruption & proneneſſe to evil; that oftentimes wicked and Apostate rulers make their people, as *Ieroboam* the Israelites, to sin. For the command, the respect and affection too, and the example

of

of chieftaines and leaders of people, who (as it appeareth in the people under *Cain*, *Nimrod*, and *Ieroboam*) have their eyes dazelled with the splendour of their Rulers eminency; and are drawn aside by education under, and frequent conuerse with such as are out of the right way of Gods truth and religion, giveth occasion to the people of errour, draweth them into by-paths, & drowneth them in perdition. Yet because God by other meanes also worketh on particular persons, and seeketh to withdraw them from evil, as *Ezekiah* some Israelites from *Ieroboams* calves, each particular, and each private person *must answer for their owne* Chap. 5. Ezek. 33.9

Chap. 5.

owne default, and if they dye, they perish in their own sins. Thus Cain (before the Floud) a principal father and ruler over his posterity, not ruling them in Gods wayes and feare, nor teaching them Gods worship aright, perished himselfe, and his posteritie, rulers and people, obstinately walking in his steps, and in very great part

The Explication of this position.

Gen 4 7.

Gen. 6. 2, &c.

corrupting the children of God of the godly families, were drowned in the deluge, and are spirits in prison; such onely excepted, as

1 Pet. 3. 19

died in the true faith.

Thus also (after the floud) Nimrod of Chams posterity,

Gen. 11.

with the fathers of many families, and their people joyning themselves unto him, left the tents of Sha-

and his godly family. And whereas *God had them to replenish the earth*, by which course they might plant godly families in several parts thereof: these men abandoning Gods fear, & the true religion, *encouraged one another*, went on boldly in their owne wicked courses and wayes, would not rely on Gods providence and blessing, nor beleeve his *promise of never drowning the world again with a deluge*: but imployed themselves *in building the Tower of Babel to get them a name, and to keepe them from dispersion into remote parts of the earth*; and to prevent (as justly may bee thought) the like ruin again by water passing its bounds; and bandied them-

Chap. 5.
Gen. 6. 1.
Gen 11.
Gen. 9. 11.

Chap. 5. themselves together for the making of a strange great apostasie from God. Whereupon they were scattered by divine justice over the earth, and left to walk in their own wayes. In which they walked till the time of Christ, albeit God many wayes allured them, and wrought many wondrous and miraculous works to reclaim them, and proceeded with them so far as in Mercie and justice hee pleased, for and towards the bringing them to the knowledge of themselves, *that they were but men*, wicked and sinfull men, ignorant and impotent Heathen; *and to the knowledge of God, that hee is the almightie Creator and Governour of all; none God but*

Psal. 9.

Ezek. 25. & 28. & 29
Esa. 45. 5, 6

alone; the onely Rock and Saviour of mankinde, and Fountain of all their good. Chap. 5.

For God made his people and worship (not onely by the situation of the Israelites Land, which was most obvious to all the then habitable parts of the world: But also by many and admirable works done among them and for them) famous. So that God said of his people, *Thy name is spread among the Heathen for thy beautie.* Esay 16.14 This glory and eminencie of Gods servants and Church, God often and on different occasions made remarkable and conspicuous. As namely, by *Abrahams* conqueſt, with a smal number of religious souldiers, over the conque- Gen.14.

Chap. 5. rour *Cedarlaomer*, the moſt powerful King in thoſe times; and over the Kings of Shinar and Ellaſar, and over the King of the Nations, and their far greater armie of wicked wretches. So that the diſperſion being not yet into very remote parts; this muſt needs bee famouſly known. *God miraculouſly* deſtroyed *Sodom and Gomorrah*. God firſt brought *Ioſeph* an Hebrew, then his father *Iacob* and his family into Egypt, a place wel known before for traffick; and then for *Ioſeph*, and for plentie by Gods goodneſſe and his providence. In ſo much that *all nations came thither for relief, and found there the moſt godly family in the world in high favour*; and

Gen. 19.

Gen. 1. 39.

Gen. 41. 57.

Ioſeph

Ioseph a member thereof, next the King in honour; ruling the Princes after his wil, and teaching (why not as wel forrainers humbled by famine, as) *Pharaohs Senators wisdom:* doubtlesse that *wisdom, Deut.* 4. *for the saving of their soules,* as wel as political for preserving their lives. For *Pharaoh* was not so senseleſse and regardleſse of the Deitie, but that *he acknowledged the Spirit of God to be in Ioseph, and affirmed expresly that God shewed him the interpretation of the dreames, fore-telling plentie and famin to ensue.* And thereupon concludeth, that *no man was so wise and discreet, as* Ioseph, *for which cause* Pharaoh *gave him power over all his house, and com-*

Chap 5. Psal. 105. 21.

Gen. 41. 38.

Chap. 5. *manded that according to his word all the Egyptians ſhould bee ruled, and no man lift up his hand or foot without him.* And howbeit wee may conceive that *Ioſeph would not caſt pearles to ſwine:* yet may we juſtly think, that with a wel tempered and diſcreet zeale, hee took opportunities to work on ſome Egyptians, and to bring them to the knowledge of God,

1 Cor. 16. 9. *where the doore* (as elſewhere it is called in a like caſe) *was opened.* For *Ioſephs* Steward ſpeaketh religiouſly to *Ioſephs* brethren, ſaying;

Gen. 43. 23 *your God, the God of your Fathers hath given you that treaſure in your ſacks.* Which ſpeech may wel be a taſte of many other Egyptians temper, over whom

Ioſeph

Ioseph had command. After this, God miraculously plagued a *Pharaoh* succeeding, with plague upon plague: So that the tyrannous *King confessed himselfe and his people to be sinful, and God just*, and desired *Moses* to pray for him. Now though God might justly have cut of this *Pharaoh* at or neer upon *Moses* first message to him: yet hee bore with him out of much patience and long suffering, *and kept him alive, and raised him up from destruction due to him*; and brought him on so far in the way of humbling himselfe, and repentance, that hee *had a sight, and made an open acknowledgement of his own sins, and Gods justice*. But this wicked

Chap. 5.

Exo. 9. 27.

הֶעֱמַדְתִּיךָ I have kept thee alive. διετηρήθης, thou hast been kept. Exod. 9. 16 ἐξήγειρά σε I have raised thee up. Rom. 9 17.

Chap. 5.

Pharaoh held not what hee had; was so far from being led on to further degrees of goodnesse, that he back-slided, and more and more *hardned his own heart*: whereupon *God drowned him and his hoast in the red sea, and left not one of them alive: but brought their dead corps to the shoar*, as a spectacle fit to move Israel to praise the power of their gracious God. Now to what end did God thus plague this King and his Land? It is expresly told; *That* Pharaoh *and his people might know (which is often repeated) that God is the Lord, and that he might shew in* Pharaoh *risen to so great an height of pride and wickednesse, his power, and make his name to be known through*

Exod. 9. 34 and elsewhere.
Exod. 14.

Exod. 7. 5.
Exo. 8. 10. & 22.
Exod. 9. 14, &c.
Exod. 14. 4. & 17.
Esa. 45. 5, 6.

all

all the earth, and get him honour upon Pharaoh, upon his chariots and horse-men. Nor were these things so done in a corner of the world, but that Iethro, a Priest in Midian, had then knowledge thereof. And the Chananites fortie years after were sensible of this drowning of Pharaoh; and of Gods other works for Israel in their journeying to Chanaan: So that their hearts melted, neither was there any courage remaining in any man, because of the Israelites. For the Lord their God was (as said Rahab a woman, and men might thence know and conclude more) God in heaven above, and in the earth beneath; Yea, the Lords, and Elders, and Priests of the Philistins long

Chap. 5.

Exod. 8. 1.

Ios. 2 9. 10. 11.

1 Sam. 6.

Chap. 5.

after in Salomons *time remembred how God plagued and drowned the Egyptians, and thereupon feared to displease him; and did seeke a course how they might give glory to the God of Israel.* On the other side, *God led the Israelites thorow the red sea, as on drie land, and saved them for his names sake, and redeemed them from the hand of them that hated them.* All this was done by the Lord, *that hee might make his power to bee known, and herein* (as in the rest of his wondrous and miraculous works) *get him honour, and bring men to doe whatsoever hee commanded in the whol earth.* Furthermore, *God wrought many excellent miracles in the wilderneſſe; and there gave the Israelites great*

Psal. 106. 8, &c.

Exod. 14. 4

Iob 37. 7. & 12.

Ios. 4. 23, 24.

great & strange victories, and dried up Iordan before them: that all people of the earth might know, that the hand of the Lord is mightie, and Israel might fear the Lord their God for ever. For which end, God injoyned the Israelites to declare these things to their sons, and sons sons for a perpetual memory thereof. After this, God gave Iosuah a miraculous victory at Iericho, and over the Anakims, and high walled Cities of Chanaan; He staid the Suns course, & made Iosuah to prosper abundantly in all his wayes; so that thereby Iosuahs fame was noysed throughout all the Countrey. Not to insist on each particular, God after this advanced David, who was a man after Gods own heart, having

Chap. 5.

Exod. 10. 2

Ios. 23. 24.

Ios. 6. 27.

Chap. 5. *his mouth ſtil filled with Gods praiſe, and an heart bent to promote the glory of the Almightie*; and to *bring Religion*, when outward proſperitie of the kingdome was come to a great height and emineneie, *to its ful luſter alſo*: which it ſoon after aſpired unto. *This religious King God eſteemed as his firſt born higher then the Kings of the earth: and made him, and his worthies admirably victorious. By him the Lord diſcomfitted the Philiſtins, ſubdued* Goliah, born as it were for a terrour to men: who yet *was brought down in the name of the Lord of Hoaſts, That all the earth might know that there was a God in Iſrael. God made* Salomon *far and neer renowned for wiſdom,*

Pſa. 89. 27.

1 Sam. 17. 46.

1 King. 4. 30.

and

Chap. 5.

and far surpassing them of the East, and the Egyptians; as also for honour and riches, for skilful navigation and stately buildings; especially for the glorious Temple, which was to bee famous through all Countries. And to that end Salomon prayeth, that God would hear the prayer of the stranger, who commeth out of a far Countrie, induced thereto by the name and glory of God. For saith he, they shal hear of thy great name, and of thy strong hand, and stretched-out arme. And further addeth, That God in heaven, his dwelling place, would hear and doe according to all, for which the stranger calleth upon him; That al people of the Earth might know the Lords Name, and feare him, as Israel did: and

1 King. 8. 41, &c.

43.

Chap. 5

and that they might know that the Temple built by Salomon was called by his name. Hence it was that the *Queen of Shebah came from the ends of the Earth, invited thence by the report of Salomons wisdom, and the glorious Name of his God, and the great prosperity, which Gods hand advanced him unto.* Moreover *the Lord gave many and great victories to other of the Kings of Iudah, as namely to Iehosaphat by over-throwing the Moabits, Ammonits, and their confederats,* who came with al their forces against Judah. This caused the fear of the Lord to be on all the Kingdoms of the Countries, which heard that God fought for Israel. After this *God gave to Hezekiah*

1 Kin. 10.1

2 Chron. 20. 29.

2 Chron. 32. 31.

recovery

Chap. 5.

recovery from a grievous sickneſſe, and a miraculous signe thereof, which being in the Heavens, the voyce thereof, which extendeth to all Nations, might cauſe them all to attend unto, and inquire after, as did the Babylonians. Beſides, God overthrew by an Angel the Potent and High King of Aſſyria, proud of his might, and vaunting of his great conqueſts; and delivered Hezekiah from his hand and from the hand of all his other enemies: In ſo much that many brought gifts unto the Lord to Ieruſalem, and preſents to Hezekiah: ſo that he was magnified in the ſight of all Nations from thenceforth. What need, I ſay more? when Iudahs King and people clave to God, feared him, and

did

Chap. 5. 2 Chron. 17. 10.

did that which was right in his eyes: the feare of the Lord fel upon all Kingdoms of the Lands that were round about, that they ceased to war against Gods people. Moreover, when God had for many sins and provocations of Iudah punished them and sent them captives unto Babel; hee preserved the three Princes, Dan. 3. 29. *Ananias, Azarias, and Mizael, in the fiery furnace.* Wherupon *Nabuchadnezar* then Monarch of the world *made a decree, that all nations tongues and languages should take notice of the true God, and of that wondrous work. God preserved* Daniel *in the Lions den: whereupon* Dan. 6. 25. Darius *wrote to all nations and languages that dwel in the world, injoyning in his dominions,*

Chap. 5

Ezr. 1.

nions, that men should tremble and fear before the God of Daniel. Further God put it into Cyrus his heart, to make a proclamation of the great God, that gave him victory over Babel: And that Gods people should return out of his large dominions to build Jerusalem and the Temple; and that they should bee releeved with mony and necessaries, from all parts where they dwelt. So that all Kingdoms subject to Cyrus and into which the far dispersed Iews wandred as exiles, could not but take especial notice of this people; whō by Cyrus command they were to tender and releive: and take Cyrus his proclamation as an expresse Edict of the God of Heaven and Earth: Which doubt-

Ezr. 1. 1.

Chap. 5.

doubtlesse many people far and neer, in regard of the extraordinary & wonderfull renown of *Cyrus*, did. For in the following and lesse famous Persian Kings times, the *Greeks in their writings so admired, and magnified the Kings of Persia, that without further indigitation and specifying, whom they meant, they cal him Emphatically*, The King. Much more would they and all the other Nations take notice of *this Proclamation of* Cyrus *a wondrous succesful Prince, and a great favourer of the Iews.*

Herodot.
Thucyd.
Isocrat.
Plato.

The great favour which Ahasuerus *vouchsafed the Iews in his* 127. *Provinces extending from India to Ethiopia, the downfal of Haman*

so

ſo highly eſteemed; and free liberty granted them to be revenged of their enemies, could not but make the World to take eſpecial notice of them. By theſe and many other ſtrange Works of God for them, it muſt needs come to paſſe that diverſe others of the Gentiles, as wel as they which left records found by Artaſhaſte, ſhould underſtand the great might of Ieruſalem and her Kings, and cal (as the enemies of God did) their God the great God: And acknowledge that the Iſraelits were the only wiſe people and of underſtanding, and a great nation. And bleſſe the God of Iſrael, as did the Queen of Shebah: And obſerve that God was with them, as *Abimelech* acknowledged

Chap. 5.

Ezr. 4. 20.

Ezr. 5. 8.

Deut. 4. 6.

1 Kin. 10. 9

Gen. 21. 22
Gen. 26. 28
Gen. 23. 6.

Chap. 5. ledged *him to be with* Abraham, *and with* Isaac; *and use honourable termes of Gods servants, calling them the Blessed of the Lord; and Princes of God*; as did the Hittits and others. Besides *David* thus far telleth us of Gods counsell and intent; Psalm.9.6. namely, *That hee nurtureth the heathen, judgeth them, and putteth them in feare*: that Deu,29.22 *they may know, that they are but men.* Yea *God often punished the Iews for their sins, that the Nations might take notice of it, as often they did.* Psal.126.2. Yea *God made the deliverance of his people from captivity so conspicuous, and so filled their countenance with laughter* and their tong with joy: that the Heathen said; The Lord hath done great

things

things for them. If many in the World observed not these things so notable and wonderful, & made not the right use of them: may we not say? That they blinded their eyes, and stopped their eares, and would not see and hear, or seeing and hearing, were so bent to the Earth, and outward vanities, that they would not consider and understand: that these things were done, as expressly God saith of Cyrus *his conquests and sending the Iews home; That the people might know from the rising of the Sun, and from the West, that there is none (saith God) besides me. I am the Lord, there is none other.* Chap. 5. Esay. 45. 5. 6.

Notwithstanding all these things at several times the

Chap. 5. the chief people of Asia, Europe and Africa, one after another, since their great Apostacy with *Nimrod*, maliciously and obstinately bent themselves *against God & his people:* Saying and encouraging one another, as they in the Psalmes: *Come, let us cut the Israelits of from being a people, and that the name of Israel be no more in remembrance.*

Psa. 83. 4.

This the wars with the Chananites, Amorites, Iebusites, and others: with the Edomites, Amalekites, Moabites, Ammonites, Philistins, Madianites, Aramites, Assyrians, Ethiopians, Chaldeans, Persians, Medes, Grecians, Syrians, Egyptians, &c. abundantly shew. Amongst which people, as any one

grew

grew more populous and mighty then the rest, for the most part they fought against God, and walked in *Nimrods* idolatrous steps: or if they got any glimpse of light and knowledg, wickedly turned it into fables & lies; And till the *dayes of Christ, continued in unbelief*, except some few. *So that God dealt not with them as with the Iews, neither had they knowledg of his laws: such a pearl was not to bee cast to swine. The time of their ignorance (as* Paul *told at Athens, the place among them most of credit for knowledg) God regarded not: and Christ termed them dogs, to whom the childrens bread was not to be given.* And yet did of his free mercy and goodnesse give and

Chap. 5.

Psa. 147.20

Acts 17.30

Plato in Apolog. Socrat.

Mat. 15.26.

Chap. 5.

and bestow upon them some glimmering of his truth, some beames of his favour, at several times as hee thought good.

Here I might adde the *apostasie of* Esau, *and the Edomites, of Ismael and the Ismaelites, and others,* who falling away from God, mis-led their people. Thus *their people, all that continued in the same rebellion with them, dyed in their sins:* and God required their sins at the Rulers hands, and at the hands of succeeding Rulers, persisting in the same obstinacy.

So that it is evident, that *by default of apostate Rulers and subordinate, the people under them dye in their sins,* wilfully running on in the steps

steps of their prime Governours, or in worse superstition added by their Successors, *for they would not leave the gods of their fathers, which are no gods; And so are without God in the world, adhere to wicked traditions, are by nature the children of wrath, are dead in sins and trespasses, walke therein according to the course of the world, and after the spirit that rules in the ayre or darknesse, even the spirit that worketh in the children of disobedience, and are suffered by God* (who would not ever strive with them) *to walk in their own wayes: professing themselves to bee wise, became fooles: perswading themselves that they see, are blind. And changed the glory of the incorruptible God into*

Chap. 5.

I. r. 2. 11.

Ephes. 2.

Acts 14. Gen. 6. Rom. 1. 2.

Chap. 5. *into an image made like to corruptible man: and to birds, and four-footed beasts, and creeping things.*

They said (as the revolted Iews in Egypt) *wee wil do whatsoever goeth out of our own mouths: namely burn incense to the Queen of Heaven,* (to Molech, to Baal, to Dagon, &c. To Iupiter, to Mars, to Apollo, &c.) *as we have done, both we & our fathers, our Kings and our Princes.* Thus *their wisdom* (being in truth folly) *causeth them to rebel*: in this case God hides the true wisdom from the wise, such as bee puft up with a pride of their own wisdom.

Ier. 44. 17.

Es. 47 10.

And though *God had not left himself without witnesse, but made manifest to them, that*

Chap. 5.

that which might bee known concerning God, and by visible things had shewed them his eternal Power and Godhead, and had given them raine from Heaven, and fruitful seasons; and filled their hearts with food and gladnesse: and had for their instruction wrought the wondrous works above mentioned; yet they so far as they knew God, worshipped him not as God, but became vain in their imaginations: And though God did of his free mercy and goodnes give these Heathen *the crummes which fel under the table, at which the children fed:* and so provided, *that they not having the Law, should notwithstanding have the work of the Law written in their hearts, and cary about*

Rom. 2. 14. 15.

Chap. 5.

them a conscience bearing witnesse to them in some degree; & feel inward working of their thoughts excusing or accusing themselves, and in some sort inabling them to see and observe Gods works, and the affaires of Gods people: yet they left the living God and turned to vanities, did service to Devils, or ignorantly worshipped the true God, and became in all things too too superstitious, and were without excuse; and so continued till after Christs death. At which time the partition wal was broken down, and liberty was granted to go into the way of the Gentiles. Before which time that wal did not so barre out the Gentiles, but that God left them a way to come into the Iews Church

Act. 14. 15.

1 Cor. 10. 20

Acts 7. 23.

Exo. 12. 38

and

and divers particular persons did returne, by Gods great mercy, to the true faith, drawn to it by such instruments and meanes as it pleased God to use. As namely *the soules which* Abraham *got and converted at* Charan, Eliezer *of* Damascus *his Steward, all or a great part of his* 318. *souldiers*; Sara, Rebecca, Leah, Rachel *Mesopotamians*; Iosephs *wife an Egyptian*, Moses *wife a Midianitesse*: *a great multitude of sundry sorts of people that went out of Egypt with the Israelites*: *Strangers who came to the Israelites in the wildernesse*; *divers proselytes in* Iosuahs *dayes*; *also* Iethro *a Midianite and his attendants*; Rahab *a Chananitesse and her kindred*; *the young*

Chap. 5.

Gen. 12. 5. & 13. 12. & 15. 2.

Exo. 12. 38.

Deu. 29. 11

Iosu. 8. 35.

Chap. 5.

Num. 31. 18. 2 Sam. 15. 18. 1 Chr. 2. 17. 2 Sam. 17. 23.

Maydens of Midian; All or a great part of the 600. men which came with David *from Gath;* Ornan *the Iebusite;* Iether *an Ismaelite by descent, an Israelite by grace; the Nethinims,* Ruth *a Moabitesse;* Hiram *the Tyrian, who blessed God, when he heard of* Salomons *intent to build the Temple, and furthered the same; Strangers in* Salomons *time by account one hundred fifty three thousand six hundreth;* Naaman *a Syrian, a true convert,* (as many think, &c.) *The strangers in the land called together by* David *at the fitting of stones for the Temple; all servants bought for money and circumcised; Strangers at any time circumcised. In* Ahasuerus *his Provinces many of*

1 Chron. 2. last. 1 Rin. 5. 7. 2 Chron. 2. 17.

1 Chron. 22. 2.

Exod. 12. 44. 48.

Est. 8. 17.

peo

people became Iews. So that even in the great Apostasie of the Gentiles, and long continuance in the same, some there were, who by Gods great mercy returned to the true Church. Chap. 5.

Besides this Apostasie at Babel, Ieroboam amongst the people of God made watchman and sheepheard over the ten Tribes, did fall of to Idolatry, and il govern, and by his illegitimate Priests moulded to his own humour, worse teach Israel. So that neither Iudahs example adhering to the true Religion at Ierusalem; nor the withering of his hand, when hee would have laid hold on Gods Prophet; nor the restoring of the same; nor other miracles then done; nor Abijahs the Propheets

1 Kin. 11 31

1 Kin. 13. 4.

Chap. 5.

1 Kin. 11. 31. & 38. Esay 5.

message to him from God; nor that God had done for his vineyard (of which Israel was a part) *what he could do in planting, hedging, and dressing it, &c. could reclaim him from his false worship, and mis-leading the people, the flock committed to him.*

In the sins of this Ieroboam *the son of* Nebat, *walked* his sons, who expelled even in their fathers life time the Priests & Levites, that they might more securely, and quietly, and without reprehension continue in their Idolatry, and keep the people in blindnesse. In *Ieroboams* steps walked also the rest of the *Kings of Israel his successors*: notwithstanding *that God sent* Elias *and* Elisha, *and other Pro-*

phets

phets to them, and by them wrought many miracles; notwithstanding that God often punished them by wars, rebellions, famine and other calamities, till at length God would no longer strive with them, but took away their hedg and wal, and suffered the Assyrians, then most powerful, to tread them down, to lay the Vineyard waste, to captive the to the Cities of the Medes, & parts adjoyning; where many perished, and only such as were humbled by affliction, and other meanes, were saved. In these parts they continued captives till the Medes and Persians became Monarchs of the World, and sent out of their Provinces, whosoever of that people would return. After which time they

Chap. 5.

2 Ki. 18. 1. Esay. 5. 2 Chron. 36. 16.

2 Chron 5 last. 2 Kin. 17. 6 2 King. 18. 11.

Chap. 5.

continued in the land under much affliction, til Christs incarnatiõ. In this Apostasie of *Ieroboam* & his successors, with their people, *there were many persons amõg them which fel of from his Idolatry, to the true worship in Iudah.*

2 Kin. 19. 18
2 Chron. 15. 9.

As namely *in* Asa's *time who reformed some matters amisse in Iudah, some persons out of the ten tribes came to Ierusalem to enjoy the true worship of God, and moe would have come, had not* Baasha *King of Israel stopped them;* and forced them in privacy (as we may wel conceive) to enjoy Gods favour, and the peace of a good conscience. We find also that *many Prophets of the Lord, for witnesse to Gods truth, and striving to continue the purity of his*

1 Kin. 15. 17

1 King. 8. 18

worship,

worship, were slain by Iezebel. There were also Obadiah and the prophets preserved by his providence. And seven thousand in Israel besides, who bowed not the knee to Baal; and were a remnant and sprinkling testifying against the folly of the rout and croud of impious Baalists. Besides those there were many others, whose hearts God turned to him by Elias ministry, when he confuted and manifested the impiety and madnesse of Baals Priests: and caused them to be slaine. Many others of the Israelites from Dan to Beersheba were called by Iehosaphat and Ezekiah, that they might come to the Passover, and professe thereby their expectation and beleif in the true Passover. To which in-

Chap. 5.
1 King. 19. 19.

2 Chron. 19. 4.
2 Chron. 30. 5. & 18. & 25.

Chap. 5. 2 Chron. 31. 1.

tent many Israelites came out of Ephraim, Manasse, Issachar and Zabulon: *and after that cut down the groves, and threw down the high places and the Altars in diverse of their Cities and Coasts. After this when Idolatry had lifted up its head again in part of* Manasses *raign and in all* Amons *time*; Iosiah *reformed many things, brake down* Baals *Altars, groves, images, and burnt the bones of the Priests upon the altars, and cleansed Iudah and Ierusalem, and the cities of Manasse, Ephraim, Simeon and Nephtali.* By these and other courses God might cal many others to his true worship from *Ieroboams* Apostacy: as hee did these of whom the Scripture speaketh

2. Chr. 34. 3. 4. &c.

keth expresly. For God saith, *what could I have done more? namely to men in their condition, what, I say, could I have done more, which I have not done.* Hence wee may see that the Apostats and such as joyning with them perished in Apostasie can not but confesse; *That God took a course on his own part, and prescribed a course on mans part to have been observed by their Rulers, and Teachers, and themselves for and towards their being brought on to Salvation, and that in the execution of the divine decrees, God did not utterly reject their nations til their sins were come to ful ripenesse. Neither did God so wholly then exclude them from his Church and hope of mercy, but that he*

Chap. 5. Esay 5.

Chap. 5

still left open a way for them to returne to him and obtaine favour and happinesse.

Mat. 28. 19
Act. 17. 30

When in the fulnesse of time Christ took our nature upon him, preached the glad tidings of the Gospel, offered himself up to God a sacrifice in it self sufficient for all man-kind, commanded his Apostles to preach to all nations and baptise them. Then the Rulers of the Iews did apostate, and mis-lead the people, who in great part held it a reason and plea sufficient: Do any of the Rulers beleeve in him? and are perswaded to aske Barrabas and refuse Christ; So that they cryed, crucifie him, crucifie him; and his bloud bee upon us and our children. Whence it is come to passe that there is, only a remnant

Chap. 5.

remnant of them according to the election of grace saved. The Lord of his abundant mercy in his good time cal their posterity, who since that time til this day *stumble at Christ the corner stone, elect and precious, and make him to themselves a rock of offence:* and further seek stumbling stones in the doctrines of some Christians, rather then observe fundamental truths taught by others more soundly, and shewed to be consonant to the old Testament, which themselvs receive. And especially take advantage to harden themselves in unbeleif from the jarres and controversies sprung up, fomented, and more and more upheaped in Christendome. Wherupon

1 Pet. 2. 6.

it

Chap. 5.

it falleth out, that they continue in their wilful blindnesse, and obstinate unbeleef.

Vpon their rejection cometh in the calling of the Gentiles: for effecting whereof, Christ caused the new Testament to be written in the Greek tongue, the chief language of *Iapheis* posterity; which purpose and counsel of God was so remarkable, *That the Iews from Gods speech of perswading* Iaphet, that is, his idolatrous progeny, *to return to the tents of Shem, and Gods true religion retained by the best of his children, conclude, that God speaking best and most clearly to their capacitie, should make use of the Greek tongue, and cal them thereby.*

Talmud. Ieruſalem. in Megila.

Gen. 9. 27.

And

Chap. 5
Li. 1. Stro.

And *Clemens Alexandrinus* saith, *That the Scripture was delivered in the Greek tongue, that no pretext or excuse of ignorance might be left to any man, because they might, if they would, in that language reade the doctrin of the Church.* For 'tis evident that the Greek tongue by the writing of Philosophers, Orators, Historians, and Poets, fraught with the best learning which Heathenism afforded, and by the famous warres of *Alexander*, and his Captains, especially the *Antiochi* of Syria, & *Ptolemies* of Egypt, and other of their posterity, and their Colonies planted in divers parts of the world, became so famous and well known, that *Tully acknowledgeth the Greek tongue to* have

Orat. pro Archia.

Chap. 5.

Act. 2.

have bin known and used in al parts of the world; but the Roman tongue to be pent up and bounded within a small circuit. Furthermore, *Christ by sending down the Holy Ghost in the apparition of fiery divided tongues, conferred on the Apostles and others the gift of speaking divers tongues; a thing most miraculous to religious men of all nations under heaven, who at that time were present at Ierusalem, by whom the gladtidings of the Gospel* might with more speed and conveniencie be preached to all Nations. To which end *the Apostles*, Paul *and others travelled into Countries far and near*, not danted with dangers & persecutions, which often befel them, *converted*

many

many to the faith of Christ, and planted Churches in divers parts of the world. So that the Gospel is said to bee like the Sun-beams which disperse themselves thorow the whole world: and that it is written, Their sound went forth into al the earth, and their words unto the ends of the world. And Christ hath compared the Church to a Citie on an hil, which cannot be hid. The miracle of tongues ceasing, the succeſſors of the Apoſtles were to cheriſh the knowledg of tongues, & to preach the Gospel freely, and not to be burdenſome and chargeable to their hearers in the first plantation of it; more seeking them then theirs; where they ſpent their labors according to the Apoſtles example, and Christs

Chap. 5.

Eeſeb. hiſt. 3. 2. Photi Bibioth. pag. 211. Clem Alex. admon. ad Gentes. Rom. 10. 18.

Mat. 10. 8. 1 Theſſ. 2. 9.

Chap. 5. *Christs command, the ground of that practise.*

Notwithstanding this course taken by God, *according to the exceeding riches of his grace to us Gentiles, upon the unbelief of the Iews; which is a mysterie or secret, of which we must not be ignorant:* and when we see it effected, cry with Saint *Paul*, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements* (before towards the Gentiles, now towards the Jews) *and his wayes* (of commanding the Covenant of peace in Christ to be now preached to all Nations, and making it known that hereafter the Jews shall obtain mercie) *past finding out!*

Ephes. 2. Rom. 11. 25.

Rom. 11. 33.

Rom. 11. 31.

Chap. 5.

Notwithstanding this course on Gods part taken for *calling all nations*, The Citie of Rome, about the time of Christs birth, was aspired to great power over many Nations, and brought *cart-loads of heathen gods and images from several parts of the world*; so that there was then in Rome *Alter populus lapideus*, a people of stone and senseless materials almost equall to them of flesh and bloud. Moreover, at that time Rome oppressed the Iews faln frō Gods truth in great part, and divided into many sects and different wicked doctrines: and both then and since hath, and stil *doth challenge rule over the Kings of the earth; and is the only Citie*

Luke 2. Apoc. 17.

Cic. in Verrem. Cal. Rodogin. lec. ant. l. 29 c. 24.

Chap. 5.

ie famously known by her seven hils. Neither is this the ful extent of Romes impietie. For *the authority of Cesar killed Christ the Lord of life, and innocent Lamb of God:* And *by the wicked hands of the Iews, who had the power of life and death taken from them, and could not of themselves, without permission and leave of their superiours the Romans put any man to death, crucified with great indignity the Lord of glory.* Nor herewith content, the Cesars, and Emperours also (*many of them as wicked Tyrants and bloudy persecutors, as were the Cesars*) cruelly afflicted and murthered Christians; as being desirous first to kill and overthrow Christianity in the bud and timely blossomes:

Ioh 9.12. & 19.15.

Ioh.18.33.

Euseb. hist.

Chap. 5.

somes: And when that designe and attempt failed them; afterward to cut of the fructifying and further spreading thereof. Furthermore, the Popes of Rome after they had mastered and overtopt the Emperours, *pretended, like Lambs, to use the two horns of spiritual and temporal power, but indeed turned Wolves, exceedingly abused and mis-led their sheep, let the study of tongues* decay for a long time, especially *of the sacred tongues*, in which Gods original truth is written; *locked up knowledge, commended ignorance to the people, sought not so much the peoples salvation, as honour, riches, soveraignty over all, so wrought with the world by specious and goodly pretenses, and craftie*

Mat 7.15. Act.20 29. Apoc.13.11.

Chap. 5.

craftie and subtil devises, that no King might De jure challenge any power, but from and under them, and made the people worship and serve God by Images, pray without understanding in an unknowne tongue; yea relyed in part on their own merits, beleeved a Purgatory, a petty kind of hell after this life, and ran into divers other errours; and further became drunk with the bloud of the Saints, and with the bloud of the Martyrs of Christ, &c. Thus by default of these wicked shepherds, their sheep perished in their sinnes. Yet even at Rome there was a little flock of Christ in S. Pauls time famous through the whole world for their faith: who by the Almightie protection of

Rev. 17. 6.

Rom. 1. 8.

God

Chap. 5.

God did propagate true religion, even under the worst and most tyrannous Cesars and Emperours. And when Rome by the Popes pride advanced it self, and *made the Kings of the earth, and their people drunk with the wine of her fornications*; Gods people (as they are commanded) *went out of her by disclaiming her doctrin and idolatries, and dyed for the witnesse of Gods truth, lest they should partake of her sins, and receive of her plagues. And Princes have worthily begun to hate the whore of this spirituall Babylon, to demolish the wals of Rome in their Dominions*, or to turn them to uses more for Gods glory.

Rev. 18. 2.

Rev. 17. 15.

Amidst the stirs and Idolatries of Rome, at length

Maho-

Chap. 5.

Mahomet arose, and the Turkes after him; they by sword, and force of Armes, and violent practises, strove to subdue nations, *and hating the service of God by images (a service which they learned by the Law of* Moses *it self to be condemned)* conclude, that if Christianitie allow worshipping of God by images, it is not of God, because God cannot bee contrary to himselfe: These Turks fighting against worshippers of images, may rightly bee deemed Gods scourge on them for such their superstitious worship. Yet even the Turkes also grievously erre, and highly sin by fighting against Christianity in generall, for the particular errours of some

Exod. 20. Deut. 4. 15, 16, 17.

Church

Church more conspicuous to them: And by mingling with some truths of God many profane, grosse, licentious, and blasphemous doctrins, and by mis-leading their people and vassals into the same perdition with themselves; so that by their default they and their people are in a damnable estate; except such as in their dominions retain the knowledg and worship of Iesus Christ according to Gods truth. Chap. 5.

Concerning the people most remote, as they of *China*, of *Cathaia*, of *India East and West*, especially of *America*, of *Peru*, and the rest of the parts *orbis incogniti*, (as it is called) of which little more then the ruder skirts

Chap. 5.

are known unto our men; we may wel forbear to ſpeak much, ſeeing alſo it is not well known, how long ſome of theſe parts have bin peopled, ſeeing ſome hold it diſputable whether *Salomons fame and Navigation* (to ſpeak nothing of Gods other wondrous works) *extended to all of them; and if but to ſome, then to which of them:* and more eſpecially, what Countries *Ophir, Peruaim, and Tharſhiſh are, whence his gold came in ſuch abundance*; as alſo how far that ſpeech will reach, *of all the worlds ſeeking to ſee* Salomon, *and of the gifts of all Kings and Nations* brought to him: which may perhaps extend to places very far diſtant, whence probably men

2 Chron. 9.10.
2 Chron. 2 6.
1 King. 10. 22.
1 King. 10 24, 25.
1 King. 4. 34.

might

might travel, seeing the *Queen of Shebah a woman came so far, because shee had heard the fame of* Salomon *concerning the name of God.* So that probably wee may conceive that some beams of *Iudahs* glory for puritie of Religion, and some light of Gods truth, might shine to those Nations, with whom Gods people had traffick and commerce: but in what maner and measure we cannot in any wise determine. Chap. 5. §.

Seeing also that many wil not easily grant, *that in the Apostles and Primitive times, the sound of the Gospel extended even to these parts, and interpret Scriptures brought to prove this, differently*; Or that God might Rom. 10. 18. Act. 1. 8. Mat. 24. 14.

Chap. 5. since then, by his merciful providence, send among them some light of the Gospel by other means, since the great increase of navigation; and that our knowledge of their stories is smal, and that knowledge, which we have, not without uncertainty; Seeing these matters (I say) are not clear and manifest unto us, it will not be amisse to forbear defining any thing of them. But seeing we know assuredly that God cōmanded the *Gospel to be preached to all nations; and we find that men of phariſaical condition compasse sea and land, with all earnestnesse, to make Proselytes for Hel:* it concerneth all hartie Christians rather gloriously to spend labour and cost

Chap. 5.

cost for the planting Gods *Religion among them, to the advancement of Gods Kingdom and glory*; then either peremptorily to determine, or (which is lesse) fruitlesly to travel, where wee have no surer footing, nor cleater light; by which we may discusse and finde out a certain resolution of the truth in these things.

Forbearing therefore to enter into further debating of these last matters: from the former, which are most manifest; and *as by Gods word, so by the situation of the people, and commerce with them better known unto us*, it may be concluded;

I. That seeing God in the execution of his decrees, left not, nor passed by

Chap. 5.

Cain, Nimrod, Ieroboam, the Pharisees and Sadduces, and their adherents, and other wicked men; but gave them instruction by the Patriarches or Priests, ordinary teachers, or by Prophets extraordinarily sent; and by his gracious work in some other kinds brought them on to practise, or approve and delight in some good things: and then only did reject them, when they apostated and forsook God and his truth, and wayes, and fel to malicious and resolved persecuting Gods truth and the professours thereof, beyond the day of their visitation, and the time of Gods patient expectation of their amendment. Seeing it is thus in the execution of Gods decrees, it fol-

loweth

loweth that he from eternity decreed the means used for and towards the converting of those, and the like wicked men unto him; and proceeded therein so far, as in mercy and justice hee pleased: and seeing on whom they were not effectuall by default on mans part, decreed to leave them to themselves in their natural estate, and liable to eternal death. Chap. 5.

II. *That Apostate and maliciously persecuting Princes & their substitutes, and teachers and such as are subordinate to them, intrusted with a weighty busines by God & the people,* and ill managing the same, do incur the heavie judgement of God by their own sins; and by making others,

Chap. 5.

or by giving occasion to others to sin. When either for profit or pleasure, as *Cain*, for a name, as *Nimrod*, for envie, as the Iews, for ambition, and having no King but *Cesar*, no soveraign Lord but the Pope; and other their sins, most of them from this root: As the Cesars, the Emperors, and the Bishops of Rome (in chief place after them) they reject or persecute the true religion.

III. They that did or doe live under *Rulers and teachers*, *Apostate* from the true religion, or maliciously persecuting the same, lost and do lose the title to happinesse joyntly by *Adams* fal, in whose loynes they sinned: and by default of apostate and persecuting rulers

and

and ancestors, in whom they apostated and persecuted, and by actual continuing together with their successors in the same apostasie, and resolution to persecute. For instance, the Grecians, the posterity of *Iaphet*, fel in *Adam*; God providing a remedie for that fal by Christ promised: in *Nimrod* and his complices they apostated from the hope of that promise. At Christs death the Gospel of grace and peace is commanded to be preached to all Nations, and was taught and received in their Countrey, and now in some degrees is by some persons there professed. Whosoever since then, or now hath, or doth apostate frō the true religion taught

Chap. 5.

Chap. 5.

by Gods Apostles in Grecia, and joyn with the Turk or Pope in mis-belief, and persecuting Gods truth, and hath or doth continue in the same apostasie; all they lose the title to happiness. Of other people in the same case the like may be said.

IV. Howsoever people ought to give due honour and respect to their Rulers and Teachers, and children due reverence and love to their parents: yet they must consider and examine, what courses they themselves take, and how warrantable. For their ancestors and parents, their Rulers and Teachers being (as are all that have their foundation of dust, and dwelling in these houses of flesh) fraile men,

might

might erre. And children and people must answer for their own courses and actions; and therefore ought not to persist in their Leaders sins; to which a like temper of complexion, or daily converse, may have inclined them; nor imitate their il practise, to which blindnesse of affection and prejudice may have led them; nor continue in a wrong path or crooked way, to which an il course of education may have inured them. But ought to attend to the evidence of Gods plain truth, which by Gods command is to be their direction, and make God their *Doctor, Lord, and Master*; *and to mark the sound of the Gospel propagated to the ends* Rom. 10. 18

of

Chap. 5

of the Earth, and true Religion conspicuous and as easily discerned, as a city situated on an Hil.

V. Seeing there are many Schismes and Sects in the World, besides the great ones of Turcism, Gentilism, and Papism, all which involve men, which live amidst the same, & so intangle them otherwise busied in earthly matters, and not much minding the courses for a better life after this; and so at length captivate their judgements, that they run headlong and blindly with the stream in all points, or some that be most pernicious: It concerneth every man to ponder and carefully weigh what course God taketh or prescribeth for his eternal

eternal good, and in humility to make use of the same: *to hold to the foundation which is God, and to that which is built thereon by the Prophets and Apostles*; and concluded thence by evident and sound deduction; & not to be extravagant or peremptory in the superstructions, which are added by men; and may have a venome in them not appearing at the first sight, and yet drown men at last in perdition. Chap. 5.

VI. That God hath done at several times many miraculous works, and inflicted on mankind most strange judgements, all very conspicuous, so that even among the Apostate nations before Christ, *Pharaoh confessed*

Chap. 5.
Exo. 9. 27.
Ezr. 5. 8.

Deut. 4 6.
Dan. 2 47.
& 3. 29. &
6. 26.

Acts 17.

fessed, that God was righteous, himself and his people sinful: And others could not but acknowledg *Gods power, and that hee was the great God; That his Law is only wise; That no god could do, as hee did, &c* Besides, many Nations did *use sacrifices and offerings*, but without true knowledg, & superstitious: Yet in so doing, acknowledged themselves sinners, and the goodnesse of a Deity to them, &c. being able to say that *we* (out of *Aratus*) τοῦ γὰρ καὶ γένος ἐσμέν, *are his of-spring. Insomuch that they, when as they knew God worshipped him not as God, but became vain in their imaginations, were given up to their hearts lust, and are without excuse.* Seeing, I say, God hath many

wayes,

wayes, which we know, and are above expressed, wrought on Apostate men and Nations, and may have delt with them by some other courses, of which wee are ignorant: for *we know but in part, and can apprehend but a little portion of Gods wayes*; and much lesse the severall differences of their application to mens hearts: Let us take heed how wee deny meanes to have been used by God for and towards the bringing them on to Gods truth, and the knowledg of the right Religion; because they seemed to bee far of from God, as did the Heathens above named. For God according to different times of the World, and conditions and capacities of men hath

1 Cor. 13 9
Iob 26. 14.

Chap. 5.

hath shewed his goodnesse to them more or lesse; and dealt with them so far as in mercy and justice hee pleased: Not only the Scripture saying of them, That there was *shewed them, what might bee known of God, and the like; But even diverse speeches of heathen, some in Scriptures, others in their own histories and records may well testifie that they had some sense of the Deity, and knowledg of sacred truthes, and Religious cariage*, though commonly they perverted and abused the same.

Rom. 1. 19. Many Greek Philosophers ὁ μακρὰν τοῦ γνῶναι τὸν Θεὸν ἐγένοντο, were not far from the knowledg of God; *Socr. Hist. lib. 3. cap 16.*

VII. That *some particular persons faln in* Adam, *& postated from the promise of Christ in their ancestors, have been called to the Faith by Gods miraculous works, and*

judge-

judgements and such other means as it pleased God to use, and of his meer mercy saved: Such were Rahab, Ruth, Ornan and Ebedmelech and others from among strangers, many Israelites of Manasses, Ephraim, and of some other Tribes, from among the worshippers of Ieroboams calves: and divers others above named. In like maner some now in the Turkish Empire and Popish countries; who being vexed (as holy Lot) with the abominations about them practised, deplore these and their own sins, beleeve the truth of God concerning redemption by Christ so far as it is revealed unto them, endeavour to lead an holy life accordingly, and meddle not with abuses, which they have no commission Chap. 5.

Chap. 5.

mission to amend.

Luk. 12. 48

VIII. *That they that know not their masters wil, and do things worthy of stripes, shal be beaten with few stripes.* And that *it shal be easier for them at the day of judgement, then for those cities and places which have had the meanes of salvation,* more plentifully imparted to them. As appeareth by Christs speech to *Corazin, Bethsaida, and Capernaum: It shal be easier for Tyre and Sidon at the day of judgement then for you.*

Matth. 11. 22, 24.

CHAP.

CHAP. VI.

Mans perdition is of himself by each mans own default, where the Rulers and Teachers do their duties. Conclusions thence. Lastly, conclusions from the former and this Chapter iointly considered.

NOr do Apostate Rulers and Teachers only draw and lead people that follow them into perdition: and people, who blindly submit themselves to their apostate guidance, and

Chap. 5.

and live careleſſe and ſecure in ſin under them, periſh in their own ſins: But alſo where God on his own part taketh a courſe to bring people to ſalvation, and *Princes, and their Subſtitutes, and Biſhops, and Teachers ſubordinate to them do their duties both in Temporal and Spiritual matters faithfully; ſome people turn aſide to crooked wayes, and run headlong on their own ruin.* And further, where holy men and faithfull Teachers take care to inſtruct Gods ſervants, under an outward policy, which perſecuted Chriſtians, as the Apoſtles and their ſucceſſours preſently after their time did in Ieruſalem, Rome, Corinth, Galatia and other Cities under the Romans

mans and other persecuting miscreants government; and as now in Turky some Christian Teachers do, notwithstanding the Turks tyranny; yet even here some persons professing Christianity turn aside to by-pathes, fal of from their profession, and make themselves liable to eternal wrath. Chap. 5

For though God set watchmen over them, which say, *Take heed to the sound of the trumpet*: some (as the Iews to Ieremy) *say*; *we will not take heed. Though Gods word be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little*; *though God speak to them himself, though God send to them his servants the Prophets* Ier. 6. 17. Esay 28. 10 Ier. 7. 25.

Chap. 5.

phets of old, and preachers now: yet they will not hear, but go after the stubbornesse of their own wicked hearts. They say desperately, no; for we have loved strangers, and wee will follow them. In so much that God complaineth, saying, My people would not hear my voyce, and Israel would none of me. So he gave them up to their own hearts lust. And Christ complaineth of them, and bewaileth their obstinacy, saying: O Jerusalem, Jerusalem, how often would I have gathered you as an hen her chickens, and you would not?

Ier. 2.25.

Psal. 81.11.

Mat. 23.37

Yea they say to God, depart from us: we desire not the knowledg of thy Laws. Or they bid the Prophets prophesy not. Or they say to Gods Mes-

Iob 21.14.
Ier. 11.21.
Iob 22.17.
Iob 34.9.
Psa. 73.11.

sengers

Chap. 5.

Exo. 10. 27.

singers and Ministers, as Pharaoh to Moses; Get you from us; look you see our faces no more: for whensoever, *you come into our sight, you shall dye.* To whom sometimes, as then to Pharaoh, God saith, Amen: and from thenceforth they see their faces no more. Thus do they deprive themselves of the meanes of better knowledg, and Gods further proceeding with them; if God bee not the more merciful unto them.

Or they say, *what can the Almighty do for us?* Or, *it profits nothing to walk with God.* Or, *how doth God know it? is there knowledg in the most high?* And so they depart from the presence of God, as *Cain* and his posterity,

Chap. 5. rity, and *Nimrod* and his followers did, setting afterwards their actions, as before, *their mouths* (as *David* saith) *against Heaven*.

Psal. 73. 9.

Or they neglect or contemne Gods ordinances, in which case *God threatens such as neglected circumcision, and despised* Moses *Law*.

Gen. 17. 14. Heb. 10. 28 Heb. 11. 4.

Or *use his ordinances for fashion sake, not in faith*; as *Cain* brought his offering to God; Or speak and think meanly and basely of them; as *the Israelites did of Manna*, which typed to them *Christ the true Manna, and Bread from Heaven*. Or irreverently and unworthily use the Sacraments; as *the Corinthians did the Lords Supper*.

Num. 11. 6

1 Cor. 11 21

Or *they rely on their own*

wisdom

wisdom, and forsake God the fountain of living waters, and dig to thẽselves pits, even broken pits, which will hold no water. And say with the Pharisees, we see; when indeed they are blind, and lead the blind into the ditch. They condemn others, as the Pharisee did the Publican; or misjudge others, as the Rulers did the people: This people, who know not the Law, are cursed: whereas the people embraced Christs doctrin, which the Priests themselvs would not see, but made themselves liable to the curse for laying a stumbling block before others.

Chap. 6. Ier. 2. 13.

Ioh. 9. 41.

Luk. 18. 11

Ioh. 7. 49.

They account the preaching of the Crosse foolishnesse, which is the power of God for the salvation of them that be saved.

1 Cor. 1. 18

Chap. 6.

As *for their own wisdom* (for so they esteem it) *God turnes it into folly.*

Or *they heare the word and understand it not: so that the wicked one catcheth away the word sowen, and taketh it out of their hearts, as birds pick up the seed, which falleth on the high way side:* wherupon it never taketh root in them, much lesse can beare any fruit.

Mat. 13. 19.

Or *they follow the il examples of their fathers, so that when their fathers have forsaken Iehovah, and walked after other Gods, they do worse then their fathers, and walk every one after the stubbornesse of their own hearts.*

Ier. 16. 11. 12.

Ier. 18. 12.

Or *they so addict themselves to pleasure and voluptuousnes, that they cannot come to the*

H to

Chap 6.

Heavenly banquet of ſalvation, according to his anſwer that had maried a wife, and gave himſelf over to pleaſure, and content therein; and ſaid, *I cannot come.* So the wicked before the flood (*Noah being the preacher of righteouſneſſe unto them*) *ate, drank, maried and gave in mariage, intemperatly uſing things in themſelves lawfull*: and ſo *wil they do before the general day of judgement*, neglecting the cal of Gods preachers, til deſtruction ſweep them away, as it did the old World.

Luk.14.20

Luke 17. 26,27.

The like or worſe befalleth them that hearken to the *lips of a ſtrange woman, dropping as an Hony-combe*, and uttering words *ſmoother then oyle*: *When notwithſtan-*

Prov.5.3. Prov.2.18.

Chap. 6. ding her house inclineth to death; so that they who goe in to her return not again, that they might take hold of the paths of life.

Or, they suffer the cares of the world, and the deceitfulnesse of riches to choak the good seed of the word, and forsake the feast of salvation made ready, for to goe after their farmes, and oxen, and matters of profit:

Mar. 3.22 Luk. 14.19.

And setting up a resolution of making themselves or their posterity great and rich, fall into temptation and a snare, and into many foolish and hurtful desires, which βυθίζουσι cast them into a pit of destruction and perdition, whence to escape is as hard, as for a Camel to go thorow the eye of a needle.

1 Tim. 6.9.

Or,

Or, *when persecution comes, because of the Gospel, they are offended, and suffer the seed of God, for want of deep rooting, to wither.* Chap. 6. Mat. 13 20

Or *for envie at the conversion of others, and the graces of God in them, they maliciously oppose and reject the Gospel; as did the Iews, when they saw the whole city of Antioch come together to hear Gods Word, and were thereupon filled with envy, and contradicted those things, which were spoken by* Paul, *and railed. So also did the Elder son, that is, the Iew, repine, and would not come in to the feast, when God the Father reconciled himself to the yonger son the prodigal,* that is, the Gentile. This resisting is called *a resisting of the Spirit of* Acts 13 45 Luk. 15. 28

Chap. 6. Acts 7.51. Neh. 9.30. Esay 63.10

1 Pet. 3.18, 19, 20.

God both in the Fathers and also in those present Iews. And what did they in the old World, *but resist the spirit, by which Christ was raised from the dead? For with that very spirit Christ preached to them: And for resisting the same they are now Spirits in prison.*

God from all eternity seeing the rebellion and obstinate wickednesse of prophane men (under the fathers, before the Law was written, and after in the Iewish Church, and now in the Christian Church since) in most *or many of the sins above named, or in diverse other besides these* (for it is impossible to set down all) *as hee willed that together with other means of salvation by*

Spirit

Spirit also should strive with them; so hee willed that his Spirit should not always strive with them. But when their wickednesse was come to the ful, & Gods long suffering had many yeares waited for their amendment, and with much patience and long suffring forborn them, that they might agree with their adversary in the way; when the limit of the time in which God gave them space to repent, Their day in which they ought to have known the things which belonged to their peace, was past and expired: Then God would not hear their cry, who before would not hear his cal; then God gave it not unto them, to know the mysteries of the Kingdom of Heaven: When notwithstanding Gods good-

Chap. 6. Gen. 6. 3.

Luke 13. 7

Luk. 12. 58

Luke 19. 42. 44.

Chap. 6.

nesse to the Iews, they became *a froward generation, and children in whom was no faith: then God said, I will hide my face from them, and will see what their end shall be.* And *in this case, Hee made them Lo-ammi, and would not take them for his people, nor be their God; when the Prophets prophesied lies, and the people loved to have it so.*

Deu. 32. 20

Hos. 1. 9.

God hid those things from the wise and intelligent (in their own proud conceit) *because it so pleased him: God sent a lying Spirit into the mouth of Ahabs prophets, and gave him power to deceive the Prophets, and mislead the King and people.* So *when the Israelites were violently set to have their own humour fulfilled, contrary to Gods will declared*

Ier. 11. Mat. 11. 25

1 Kings 22. 23.

1 Sam. 8.

clared to them by Samuel; and would have a King like other Nations, and could by no reason or perſuaſion be ſtayed from having effected what they deſired; God let them have their wil, but yet gave them a King in his wrath. So when Balaam was forbidden by God to go, or curſe the bleſſed, and yet would not reſt, but ſtil ſhewed his love and deſire of the wages of unrighteouſneſſe; God bad him go, but was angry that he went. When men entertain not the reſt and refreſhing ſent them by God; by their own default, they fal backward and are broken, ſnared and taken. When the hearts of people are waxed groſſe, their eares dul of hearing, and their eyes by themſelves cloſed, leſt they ſhould ſee, Chap. 6. Num. 22. 12 & 19. & 22. 2 Pet. 2. 15 Act. 28. 27. Isa. 28. 12. 13.

Chap. 6. Rom. 9. hear, understand, and bee converted: Then God blinds, makes deaf, and takes away their understanding. God hardens them according to the most holy and just rule of his wil, who (being come to Pharaoh's case) harden themselves, and so he hardens whom he wil: And then is there no disputing with God. Yea God sends strong delusions, 2 Th. 2. 11. that they should beleeve lies, who would not receive the knowledge of the truth.

These things God in time hath done, upon their several occasions, and with their different circumstances: therefore hee did from all eternity, upon and together with his sight, of most or many of the sins and provocations above re-

hear-

hearsed, or some other the like, and mens impenitent persisting in the same, decree to bring those judgements specified upon men, in that very kind and maner and time, which they befel. Though hee could in some other kind, in a different maner, and sooner or later have punished them, if hee had pleased. *For God is a free agent, and of infinit wisdom, power, and goodnesse; and admirable in all his divine attributes;* and could otherwise, and with more or lesse punishments, and long before or after have cut of the Egyptian and Iewish nations, and *Balaam* and *Ahab* and other the like sinners, and impenitent wretches, if hee would. But it seemed good

to

Chap. 6.

to him *to keep* Pharaoh *and his people alive so long as he did*; *to spare* Ahab *and* Balaam *and the Iewish nation, with such patience, as we read*: Yet at length in the very maner, and time that the Scripture declareth, to put an end to their impiety and practises of mischiefe. For he *that setteth a bound, and limiteth how far he permitteth the proud waves of the sea to rise, and proceed*; he boundeth the outrage, malice and sinfull courses of men. This may most evidently appeare, and is fully expressed concerning the Iews designes and attempts against Christ: *seeing God foreknowing all things by his determinate counsel had appointed the time to fal 490. yeares af-*

Act. 2. 23.
Dan. 9. 24.

ter

ter Cyrus *Proclamation for building Ieruſalem; and that they ſhould not break a bone of him: ſo that til then Chriſts hour was not come, nor the hour of the Iews and the power of darkneſſe.* Chap. 6.

Luk. 22. 53

Now except God reveal the ſet time and period of his long ſuffering and forbearance, it is a thing paſt mans finding out. Mans weak capacity and blind underſtanding cannot rightly conſider, nor wel know (ſhall I ſay?) Gods ſecret counſels; no, nor all his ways and dealings with the perſons above named, nor all their actions and the circumſtances thereof: much leſſe can hee diſcerne what their hearts were, and why God forbore them ſo long,

and

Chap. 6. and at such a period of time *cut them of, and no sooner*, except God in Scripture have declared it: how then can any man judge or determine of the same in any people or persõs now living in the World? or any man know it of himself, & rightly judg thereof? We know that God, who of *old rejected the*
Esa. 19. 29. *Gentiles, since Christs time, hath received them into favor, and made them that were no people to bee his people*: Yea *promised that Egypt and Assyria, as wicked as any Gentiles, should bee blessed with his own people, and commandeth to teach and baptise all people.*
Rev. 7. That God who rejected the Iews in Christs time, *hath since that time foretold that many thousands of them shal be*

called

Chap. 6.

called unto his Church: and therefore injoyneth us to hope, that any people turning to him shal obtain mercy. *God who was merciful to* Rahab *a Chananitesse, to* Ruth *a Moabitesse,* Vriah *an Hittite, and many others born and bred up by rejected Nations:* who pardoned *Peter* who denyed him; *Paul* who persecuted him, & his Saints; the theif who at the last hour turned to true beleef in Christ, sheweth us a great extent of his mercy to sinners, if they turn to him. And having not shewed us the set time and period of his long suffering, *would not have us to judge others before the time.* They *stand or fall to their own master.* Yet ought we to observe his

1 Cor. 5. 4.

words

Chap. 6. words, telling us, *That if he rise early and protest, & swear to sinners, and yet they wil not turn, but love to wander, run into evil, and walk in their own wayes: he wil bring evil upon them, make them eat the fruit of their own wayes; and if they cry unto him, hee wil not heare them, nor accept of their services and worship.* God who knoweth the time of a people or person in this case, even the very period of his or their casting of, *hath forbidden* Ieremy *to pray for them. And Christ himself prayeth not for the world*, that is, as it seemeth, for men impenitent and rejected, as those were, for whom he forbiddeth *Ieremy* to pray. Yet must we, who know not the period and set time

Ier. 11. 6. 7. &c.

Ier. 14. 10. 11. 12.

Ier. 7. 15. Ier. 11. 14. Ioh. 17. 9.

rime of his mercies extent to any person or nation, or what remnant of any people it may please God to reserve to himself: we (I say) must, as God biddeth us, and charity injoyneth us, *pray for all men, even heathen Princes, and people, and leave the judgement of them to God, who wil bring to light the hidden things of darknesse, and wil make manifest the counsels of mens hearts, and reward every man according to his works.* God in time doth these things and in such maner, as here hath been declared; and therefore from eternity so decreed them. Chap. 6.

1 Tim. 2. 1. Ier. 29. 7. 1 Cor. 4. 5.

Thus Gods al-seeing eyes beholding from all eternitie, what courses he or his part taketh, and how among his peo-

ple

Chap. 6.

ple the Rulers and Teachers, by his gift of special grace, faithfully doe, what hee ordered and appointed for the salvation of their people; seeing even them also who are not in Christ, not by his, or the Rulers, or teachers default, but by their own consulting with flesh and bloud, and disobedience to Gods wil revealed to them, and persisting impenitent in their sinnes to the end: Simul & semel, *together and at once he decreed the condemnation of them most justly* (as *Esau's*) Rom. 9. *before actually they had done good or evil:* and thereto tends Christs speech; *Hee* Ioh. 3 18. *that beleeves not, is condemned alreadie.*

These things being thus, it may be hence concluded;

I. That in Kingdomes, where

Chap. 6.

where the King and his Magistrates, the Bishops, and the rest of the Clergie, doe their duties faithfully, and the word of God is appointed publikely to be read to all, and may be had by all, and read of themselves; and is truly preached (for such is the intent and desire of the Governours;) where also the Sacraments bee duly administred; and not these things only, but education, catechising, good Laws, encouragements and punishment are used for the training men up in Gods fear, and the restraining them from evil; and where God is not wanting to these courses, and to such courses as he himself useth (as indeed he wil not be) so far as

in

Chap. 6.

Ezek 33.9

in mercie and justice hee pleaseth; *There is no disputing with God*, nor may *the Governors and Teachers have the fault put upon them: they save their own soules; if the people would take no warning, and thereby perish, they die in their own sinnes.*

II. That in wicked mens neglecting or contemning Gods dealing with them, and the order and course appointed by God for their salvation; *Some sooner, some later fal of from, or reject the means of their salvation. The Gadarens after one miracle done among them, upon the losse of their swine, beseech Christ to depart out of their coasts. The Iews at Antioch heare the Gospel preached to them one Sabbath; but the*

next Sabbath drive the Apostles out of their Citie. They of Capernaum and Bethsaida had many great works of Christ done among them; but repented not. Demas heard the Gospel, walked with the Apostles for a time, but at length fel of to the present world. Julian the Apostata heard the Gospel, professed the same for a time, at length violently and maliciously persecuted it. Judas heard the Gospel, preached it, continued a long time with Christ and his Apostles; was unsuspected by the Apostles, til at length he betrayed his Master, and died desperately.

Sozomen. Hist. Eccles. lib 3.

III. That careleſneſſe and want of due consideration opens a very great gap on mans part to his own ruin. As not to regard the trumpet of Gods warning

Chap. 6.

warning them; his miracles, promises, threats, and other courses by God taken and prescribed for and towards the bringing of them to repentance and faith. To prefer mans folly before Gods wisdom taught by his messengers: to prefer this worlds wealth before the true treasure, momentany pleasures before pleasures at Gods right hand for evermore; To fear men that can but kil the body, and not fear God, who can destroy both body and soul; to envy other mens graces and conversion, at which God, good Angels and men rejoyce; not principally and mainly to seek Gods kingdom, and to use matters of this world, as if they used them not. In this maner they that were invited to the banquet of salvation,

Chap. 6.

ἀμελήσαντες ἀπῆλθον, made light of it, and went their wayes, to pleasure, profit, and other worldly imployments. *How shal* ἀμελήσαντες, *men neglecting so great salvation escape?* Matt. 22.5. Heb. 2.3.

IV. Not only when people desperatly say, *Depart from us, wee will not hear and obey*; or *wil hear and obey in part*, and in some things reserve to themselves a privilege to sin, and hold to their own waies; they make themselves liable to Gods wrath, but even they indanger themselves, and their attaining saving knowledg: if with *Cornelius* his heart they say not; *Wee are all here present to hear all things that are commanded us by God.* For when God *called* Samuel *thrice, and* Samuel *thrice answered;* Act. 10. 1 Sam. 3.

Chap. 6. swered, *Here I am*: God proceeded not to declare his wil unto him, until when the fourth time God called, *Samuel, Samuel*, upon *Elies instruction* Samuel *answered, Speak Lord, for thy servant heareth*. So God may call ful often, and men in some sort answer him, and yet he not fully acquaint them with his wil, nor they by consequence doe it, until they come to this resolution; *Speak Lord, for thy servant heareth*: that is, thy servant wil readily obey and do what thou commandest.

Prov. 1. 7. *They that thus fear the Lord, attain the beginning of knowledg or wisdom: to them he revealeth,*

Psal. 25. 14. *as to* Cornelius, *his secret, and sheweth them his Covenant*. And for want of this

this answer, *many are called, and few chosen,* Chap. 6.

V. Seeing God often trieth men, as gold in the fire, by crosses and afflictions, they should make *Iob* their pattern, & say: *Though the Lord kil me, yet wil I trust in him.* Iob 13. Or *if God try them by holy men, saying to them, as* Ioshuah *said to Israel, Chuse whether yee wil serve the gods of the Heathen, or* Iehovah. Ios. 24. 15. In this case they must resolve, *God forbid that wee should forsake the Lord, and take other gods,* and make pleasure, or profit and Mammon our God. Or when God trieth them by some friend, who sheweth them some things seeming inconvenient in their right choise, as *Naomi did to her* Ruth 1.

Chap. 6. *daughters in law*, saying, *Goe return my daughters to your own mothers house; that each of you may find rest in your own country with another husband.* In this case were we to forsake kindred and country, and things as dear to us as a right eye or hand, or else to forsake our religion: Wee ought in like maner, as holy *Ruth* not following *Orpahs* example, answer, *Intreat us not to turn our hearts to any thing that is dear and precious to us. The people of God shall be our people and kinred, their God, our God, their courses, our courses. Our desire is to live and die with them.* If any one do not thus; but consulteth with flesh & blood, he is in danger to be misled by his own corruption.

VI. That

Chap 6.

VI. That though Gods goodneſſe & mercy is ſuch *that he knocks at mans heart, and ſtands and abides knocking there*; and notwithſtanding many and great ſins of infirmitie and ignorance; *ſtil continues ſuing to be admitted into the heart of man, drawing him to it by the preaching of the Miniſters, who work together with him*; as by many other means: yet if ſinners proceed from one degree of ſin to another, and *harden their hearts, that they cannot repent, following ſin with greedineſſe, til the acceptable time, the day of ſalvation be paſt: and Chriſt who commanded all to watch, and told them of his ſudden comming, findes them not wel-doing, but ſleeping in ſin, they are cut of,*

Rev. 3. 20.

2 Cor. 6. 1.

2 Cor. 6. 2. Mar. 13. 37 Luke 13. 46.

Chap. 6. *and have their portion with unbeleevers.*

VII. That the wicked which lived in the Church before Christs time, lost their title to happinesse, *joyntly by* Adams *fal, and* (sin comming in therby) *by actual sins of their own, by wilful forsaking, or otherwise losing the benefit of Christ promised,* by persisting in all or some of the sins above named; or in other the like iniquities.

VIII. That the wicked, who lived in the true Church, since Christs time, lost their title to happinesse *joyntly by* Adams *fal; and by the falling of from the hope in Christ promised, where their Ancestors apostated at Babels building; and by each mans own actual sin in some or all*

the degrees above named, whereby they fel from the hope of salvation through Christ, already come and preached unto them. Chap. 6.

IX. *That God from all eternitie decreed the hardning of them, that obstinately harden themselves; the blinding of them, that obstinately blind themselves; the forsaking of them, that obstinately forsake him; that wil follow their own courses, their wicked Ancestors steps; and impiously bid God depart from them.*

X. Seeing that God hath made it known to us that there is a period & set time of his long-suffering & dealing with sinners to bring them unto him; after which he rejecteth them as impenitent, *and wil not hear their* Prov. 1.

Chap. 6. *cries, who would not hear his call.* Let no man presume to run on in sin, but make use of any gracious work of God for his salvation. Men for gaining temporal commodities observe tide and wind, and shal they not wait and take the opportunity of any tide or gale of grace for their eternal good? 'Tis good entring betimes upon a right course of Gods service, which is a most happie and blessed work. Why should any man be so bold as to dally and delay with with God? 'Tis an unmannerly part to put of the doing of a final neighbourly kindnesse with, *Come again to morow*, when as a man may well doe it to day: But 'tis extreme folly to post o

Prov. 3. 28.

fro

from day to day, or year to year the receiving of so high favours from God, as grace and reconciliation, which bring to glory hereafter. Chap. 6.

XI. Seeing that God hath not made known to us, when the time of his dealing with men is expired, & in which he rejecteth them; *we ought not to judg any man,* 1 Cor. 5. 4. lest we our selves be judged. Though wee may know others wel, & our selves best, *that we or they be sinners,* or (as S. *Paul*) *the greatest of sinners*; yet let no man say, as did *Cain, my sins are greater then can be forgiven,* or that there is no place left for repentance. For *God is greater then any mans heart, & knoweth al things*; all circumstances of mens sins, & al wayes 1 Ioh. 3. 20

Chap. 6. to doe them good. And seeing *he pardoned* Peter, *who denied him, and* Paul *who persecuted him, and the theef, who at the last hour repented, and others, who in the like or worse maner have sinned against him*: neither can the greatnesse of a sin, or enormity of a mans life, or shortnesse of his true repentance exclude him frō pardō: *there is hope of mercy for any sinner, who seeth his sins, & grieveth for them, and hateth them, and desireth to turn to God, who is ready to be reconciled to any sinner, at what time soever he repenteth.*

Furthermore from these two last Chapters considered together, arise these conclusions.

I. *That the condemnation of the wicked is meerly of and*

from mans default; where the trumpet is not blowne, both by *default of Rulers and Teachers, and also in regard of their own sins*, in which they die. And where Rulers and Teachers doe their duties, *by the sins of each particular person.* Chap. 6.

II. Sin in man, and his persisting therein, truly his own work is the meriting cause, and giveth occasion of mans eternal ruin, which is a miserable effect of a cursed cause: as Treason is the meriting cause of the Traytors death, as being the due issue of an il deserving practise. Now as the Magistrate or Iudge *is the minister of God for mans good*; and is good and merciful to the people, and chiefly desireth Rom. 13 4

the

Chap. 6. the wel-fare of the common
wealth, and safety of each
person therein. Yet is hee
1 Tim 4. 10. just also, *and beareth not the*
Exo. 34 6. *sword in vain*; but where he
Ephes. 2.4. findeth a traitour, causeth
him to undergo death. So
God is in more eminent
maner the cause, author, and
fountain of al good in man,
the Saviour of men, rich and
abundant in mercy: yet as
mercie, so justice is in him
a divine attribute frō eternity, & is not in him in vain.
So that God finding man
il deserving and impenitent,
he exerciseth it, and causeth
man to undergo eternal
death. Thus justice is in
God an holy and essential
attribute, though he cal it
Es. 29. 2. *opus alienum, his strange work*.
The reason whereof may be
this.

Chap. 6.

this. God in the execution of his decrees began with the shewing of his power and goodnesse to all creatures, and especially in high and excellent maner to man, and proceeded therein, and would have stil continued the course of his goodnesse and mercy, if some Angels had not rebelled, and intised man to fal from his integrity: And then only did God exercise his justice, when he was provoked thereunto *ab aliis*, *by others*, that is, by Satan tempting, and man so sinning; that first he lost the innocency with which God indowed him, and afterward by running on in a course of sin, and not making use of Gods goodnesse and mercy in the remedy

Chap. 6.

remedy by Christ, which was provided for his recovery from the fal, he provoked and much offended his Lord and master.

III The work of any of Gods free Graces and favours not merited by any man, proceedeth not *de facto*, *so far with some men, as with others, by default of the men themselves*. The benefit of his rain and Sun extends to all, so also many other outward gifts: *Christ wrought one miracle among the Gadarens*, but at that time preached not the Word in their Cities; *for they would not. Christ did many great works in Corazin, Bethsaida, and Capernaum; Preached there; when as they repent not, hee pronounces*

woe against them. God caused the word to bee preached to Demas, gave him society with the Apostles; but left him to the corruption of his own heart imbracing this present world. God caused the word to be preached to Iulian, according to which hee walked for a time, and incoraged Christians; but at length God left him to the cruelty of his own heart to persecute Christianity. God made Iudas an Apostle; hee according to his office walked a while, and preached the Gospel; but at length God left him to the covetousnesse of his heart, to betray the Lord of life, and to desperation. Chap. 6.

IV. They which be adjuged to condemnation, discern and make themselves differ

Chap. 6.

differ from the rest by being disobedient and rebellious to the order and course appointed by God for mans salvation. God made Paul differ from Demas and other wicked men by the gracious work of his holy Spirit on him. Demas made himself to differ from Paul and other godly men, by yeelding to his own corruption in following this present world.

V. That they which knew their masters or Gods wil, and prepared not themselves for their Masters comming, neither did according to his wil, shal bee beaten with many stripes; whereas he that knew not his Masters wil, and did it not, is beaten with few; for unto whomsoever much is given, of him much shal bee required;

Luk. 12. 47.

quired; so it was with Corazin, Bethsaida, Capernaum. Chap. 6. Mat. 11. 22, 24.

God for Christ Iesus sake guide us by his grace, and good Spirit, that wee may do his wil, and prepare for his comming; and of his infinite mercy pardon, what here hath been weakly delivered about these great mysteries; *and more and more illuminate our understandings in the knowledg of the same; and so powerfully work upon us, that as on his part there is not, so on our part there may be no default; that wee may persevere his servants here, and herafter raign with him in the Kingdom of glory, for the merits of Iesus Christ our Lord.*

Amen.

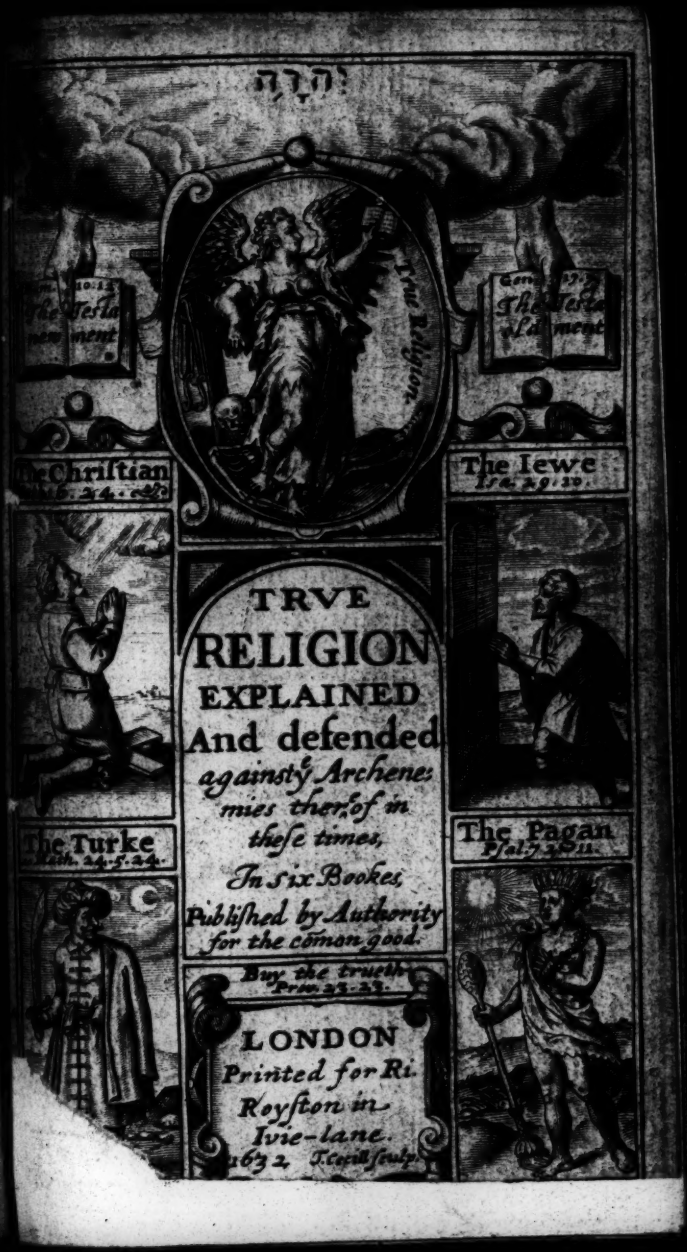
FINIS.

Faults escaped in some copies thus to be amended.

PAge 50. l. 13. his works. p. 52. l. 4. and [illegible] *thus p. 57. l. 12. Iudge. p. 81 l. 15. to* [illegible] *p. 104. l. last. Battle. p. 128. l. 1. in Samuels. p.* [illegible] *l. 4. is Gods p. 182 l. 16. that (out of Aratus)* [illegible] *p. 186. l. 1. to reform. p. 208. l. 3. and sue to.*

In the margin.

PAge 6. Cap. 26. p. 26. Psal. 22. 11. & 18 p. [illegible] *2 Chro 35. 2. p. 71. to l. last. Ps. 72. 11 p.* [illegible] *out Heb. 7. &c. p. 86. put out Ioh. 3. 4. &c. p.* [illegible] *Act. 16. 14 p. 114. Es 9. 16. p. 121. Ezek.* [illegible] *p. 122 Gen. 39. p. 161. Euseb. p. 197. Acts 13.* [illegible]


יהוה
True Religion.
The Christian
The Iewe
Isa. 29. 10.
The Turke
Math. 24. 5. 24.
The Pagan
Psal. 7. 2. 11.
TRVE
RELIGION
EXPLAINED
And defended
against ye Archene-
mies ther of in
these times,
In six Bookes,
Published by Authority
for the cōmon good.
Buy the trueth
Prov. 23. 23.
LONDON
Printed for Ri.
Royston in
Ivie-lane.
1632. T. Cecill sculp.